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ON THE HOMILIES.
*Of Good Works annexed unto
Faith.*

THE last Homily declared what the lively and true faith of a Christian man is that it causeth not a man to be idle, but to be occupied in bringing forth good works as occasion serveth. The second thing that was noted of faith shall now be shewn, namely, that without it can no good work be done acceptable and pleasant unto God.

For as a branch cannot bear fruit of itself, saith our Saviour, except it abide in the vine, so cannot you except you abide in me: for without me ye can do nothing. And St. Paul proveth that Enoch had faith, because he pleased God, for without faith, saith he, it is not possible to please God. Faith giveth life to the soul; and they be as much dead to God that lack faith, as they be to the world whose bodies lack souls. Without faith all that is done of us is but dead before God, although the work seem never so gay and glorious before man. As a picture is but a dead representation of a thing, so be the works of all unfaithful persons. They do appear to be lively works, and in deed they are but dead; not availing to the everlasting life; they be but shadows and shews of lively and good things, and not good and lively things indeed. For true faith doth give life to the works, and out of such faith come good works, that be very good works indeed. We must

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set no good works before faith; nor think that before faith a man may do any good work; for such works although they seem unto men to be praiseworthy, yet indeed they be but vain, and not allowed before God. They be as the course of a horse which runneth out of the way, which taketh great labour but to no purpose. Let no man therefore reckon upon his good works before faith; for where faith was not, good works were not. The intent saith St. Augustin maketh the good works; but faith must guide and order the intent of man. Christ saith if thine eye be naught, thy whole body is full of darkness. The eye, according to St. Augustin, signifieth the intent wherewith a man doth a thing. So that he who doth not his good works with a godly intent, and a true faith that worketh by love, the whole body besides, that is to say, all the whole number of his works is dark, and there is no light in them. For good deeds be not measured by the facts themselves, and so discerned from vices, but by the ends and intents for the which they be done. If a heathen man cloath the naked, feed the hungry, and do such other like works, yet because he doth them not in faith for the honour and love of God; they be but dead, vain, and fruitless works to him. Faith is it that doth commend the work to God: for as St. Augustin saith, Whether thou wilt or no, that work that cometh not of faith is nought: where the faith of Christ is not the

foundation, there is no good work, what building soever ye make. There is one work in the which be all good works, that is faith which worketh by charity; if thou have it, thou hast the ground of all good works, for the virtues of strength, wisdom, temperance, and justice, be all referred unto this same faith. Without this faith we have not them, but only the shadows of them: and St. Augustin saith, All the life of them that lack the true faith is sin; and nothing is good without Him that is the author of goodness; where he is not, there is but feigned virtue, although it be in the best works. And the same writer explaining the expression in the Psalm, "the turtle hath found a nest where she may keep her young birds," saith, that Jews, Heretics, and Pagans do good works, they feed the hungry, clothe the naked, and do other works of mercies; but because they be not done in the true faith, therefore the birds be lost. But if they remain in faith, then faith is the nest and safeguard of their birds; that is to say, safeguard of their good works, that the reward of them be not utterly lost.

And what St. Augustin at large in many books disputeth, St. Ambrose concludeth in few words, saying, "He that by nature would withstand vice, either by natural will or reason, he doth in vain garnish the time of this life, and attaineth not the very true virtues: for without the worshipping of the true God that which seemeth to be virtue is vice."

"And yet more plainly to this purpose writeth St. John Chrysostom, in this wise. 'Ye shall find many who have not the true faith and be not of the flock of Christ, and yet as it appeareth, they flourish, in good works of mercy: you shall find them full of pity, compassion, and given to justice: and yet for all that they have no fruit of their works; because the chief work lacketh.' For when the Jews asked Christ what they should do to work

good works, he answered, this is the work of God, to believe in him that he sent. So that he called faith the work of God." "I can shew a man that by faith without works lived and came to heaven; but without faith never man had life. The thief that was hanged when Christ suffered, did believe only, and the most merciful God justified him. And because no man shall say again, that he lacketh time to do good works, for else he would have done them; truth it is, and I will not contend therein; but this I will surely affirm, that faith only saved him. If he had lived and not regarded faith and the works thereof, he should have lost his salvation again. But this is the effect that I say that faith by itself saved him; but works by themselves never justified any man."

The third thing respecting lively faith which we proposed to consider was, "what manner of works they be which spring out of true faith, and lead faithful men unto everlasting life."

The answer is best given in the words of Christ himself. The very question, what works shall I do to come to everlasting life, was put to Him by a certain great man. To whom Jesus answered, if thou wilt come to everlasting life, keep the commandments. And being farther requested to say which commandments he meant, "he rehearsed the commandments of God, saying, Thou shalt not kill, thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honour thy father and thy mother; and love thy neighbour as thyself." By which words Christ declared that the laws of God be the very way that doth lead to everlasting life, and not the traditions and laws of men. So that this is to be taken for a most true lesson, taught by Christ's own mouth; that the works of the moral commandments of God be the very true works of faith, which lead to the blessed life to come."

But man from the beginning has

ever been ready to fall from God's commandments. Adam had but one commandment; and being seduced by the serpent he broke that one. Since which time "all that came of him, have been so blinded through original sin, that they have been ever ready to fall from God and his law, and invent a new way unto salvation by works of their own device: so much, that almost all the world forsaking the true honour of the only eternal living God, wandered about their own fantasies: worshipping, some the sun, the moon, the stars," some Jupiter, and other dead men and women, some beasts, fowls, and fishes.

Such then was the folly of men after they left the living God, that they devised and worshipped innumerable images and gods. And they remained in this error until God pitying their folly, sent his true prophet Moses into the world, to reprove and rebuke this extreme madness, and to teach the people to know the only living God and his true honour and worship. But man was so corrupt, that neither admonitions, exhortations, benefits, nor threatenings, could keep him from following his own inventions. For when Moses went up into the mountain to speak with Almighty God, he had tarried there but a few days, when the people of Israel made a calf of gold, and kneeled down, and worshipped it. And after that they followed the Moabites and worshipped their false gods; and, as we read in the books of Judges, Kings, and the Prophets, they were always more ready to run after their own fantasies, than after God's most holy commandments. They invented pilgrimages with great devotion to these idols, curiously decking and censing them, and thinking such actions an high merit before God, and to be esteemed above his precepts and commandments. And whereas, God at that time commanded no sacrifice to be made but at Jerusalem, they did

clean contrary, making altars and sacrifices every where, in hills, and woods, and houses; not regarding God's commandments, but esteeming their own devices to be better than they. And so extensive was the error, that not only the people, but the priests also were infected by it: partly through covetousness and vain-glory, and partly also through ignorance: so much so that Achab had only one Elias a priest and minister of the true God, while there were eight hundred and fifty priests who sacrificed to Baal in woods and groves. And this error continued until the three noble kings Josaphat, Hezekiah, and Josias, God's chosen ministers, destroyed the same clearly, and brought again the people from such, their feigned inventions, unto the very commandments of God; for the which thing their immortal reward and glory doth and shall remain with God for ever.

And beside the foresaid inventions, the inclination of man to have his own holy devotions, devised new sects and religions, called Pharisees, Sadducees, and Scribes, with many holy and godly traditions and ordinances, as it seemed by the outward appearance, and goodly glistening of the works, but in very deed all tending to idolatry, superstition, and hypocrisy; their hearts within being full of malice, pride, and covetousness. Against these persons Christ cried out more vehemently than against any others, accusing them of the grossest hypocrisy, and saying, They worship me in vain that teach the doctrines and commandments of men; for you leave the commandments of God to keep your own traditions.

But in saying this, Christ did not mean to overthrow all men's commandments; for he himself was ever obedient to the prince, and the laws; but he reprov'd the laws and traditions of the Scribes, and Pharisees, which were not merely made for the good order of the people, but set up so high that they were

made to be a right and pure worshipping of God, as if they had been equal with God's laws or above them: for many of God's laws could not be kept, but were fain to give place unto them. This arrogancy God detested, that man should so advance his laws as to make them equal with God's laws. His pleasure is that all man's laws, not being contrary to his laws, should be obeyed and kept as good and necessary for every common weal, but not as things wherein principally his honour resteth. Man's laws are, or should be made to bring men the better to keep God's law. Howbeit the Pharisees were not content that their laws should be no higher than other civil laws, nor would allow them to be called temporal laws; but called them holy and godly traditions, and would have them esteemed as the most high honouring of God, to the which the commandments of God should give place. And for this cause Christ spake so vehemently against them, saying, Your traditions, which men esteem so highly, be abominations before God. Therefore Christ called them blind guides, and warned his disciples to eschew their doctrine. For though they seemed to the world to be most perfect men, both in living and teaching; yet was their life but hypocrisy, and their doctrine but sour leaven, mingled with superstition, idolatry, and overthrow judgment, setting up the traditions and ordinances of man, instead of God's commandments.

Thus, therefore, we see that the kind of good works in which God would have his people to walk, are such as he hath commanded in Holy Scripture, and not such as men have studied out of their own brain, from a blind zeal and devotion, without the word of God. And we have seen that from the beginning until Christ's time, men were ever ready to fall from the commandments of God, and to seek other means to honour and serve him;

and that they set up their own traditions above the commandments of God. Which hath happened also in our times, the more it is to be lamented, no less than it did among the Jews, and that by the corruption, or at least by the negligence of them that chiefly ought to have preferred God's commandments, and to have preserved the pure and heavenly doctrine left by Christ. Never had the Jews in their utmost blindness so many pilgrimages unto images, so much kneeling, kissing, and censuring of them as hath been used in our time, that is, in the time that preceded the Reformation. Sects and feigned religions were not a fortieth part so great among the Jews as they are among the papists. And the feigned good works which were wrought in these religions, were able, as they pretended, not only to satisfy God for the sins of those by whom the works were wrought, but also for the sins of all other their relations, friends, and benefactors; so that in divers places they kept open markets in which merits might be bought for money; and also relicks, images, and shrines, which were all represented as most holy, and believed by the multitude to be so.

But to pass over innumerable instances of this superstition, let us observe how they have abused the three principal foundations of their feigned religion, namely, obedience, chastity, and wilful poverty. Under pretence of obedience to their Father in religion, they made themselves free by their own canons from obedience to their parents, to their prince, and to the laws of their country. And their profession of chastity was so ill observed, that we cannot express their most unchaste life in terms fit to be heard by honest and godly ears. And as for their poverty, they were in truth richer than men of the highest rank; but because these riches did not belong to any one individual, but to the whole body, each individual

pretended that he was in a state of absolute and wilful poverty, while he was enjoying unbounded wealth. Honour be to God who put it in the heart of king Henry VIII. to put away all such superstitious and pharisaical sects, and may God ever permit us to feed on the sweet and savoury bread of his own word; and, as Christ commanded, to eschew all pharisaical and papistical leaven of man's feigned religion, which teaches that we may be more godly, and more perfect by keeping the rules, traditions, and professions of men, than by keeping the holy commandments of God.

Many other papistical superstitions and abuses might be rehearsed, which were esteemed and abused to the great prejudice of God's glory and laws; and were made most high and holy things, whereby to attain to everlasting life, and remission of sin. The laws of Rome were to be received as the four Evangelists, and the laws of God were left off, and less esteemed, that traditions and ceremonies might be more observed. Such hath been the corrupt inclination of man: ever superstitiously given to make new honouring of God of his own head, and then to have more affection and devotion to keep that, than to search out God's holy commandments, and keep them. Until at length all things became so confused, that but a very small number even of the most learned men, knew, and durst affirm the truth, and separate God's commandments from man's inventions.

"Wherefore, as you have any zeal to the right and pure honouring of God; as you have any regard to your own souls, and to the life that is to come, which is both without pain, and without end; apply yourselves chiefly above all things, to read and hear God's word: mark diligently therein what his will is you shall do, and with all your endeavour apply yourselves to follow the same,

First you must have an assured faith in God, and give yourselves wholly unto him, love him in prosperity and adversity, and dread to offend him evermore. Then, for his sake, love all men friends and foes, because they be his creation and image, and redeemed by Christ, as ye are. Cast in your minds how you may do good unto all men unto your powers, and hurt no man. Obey all your superiors and governors. Serve your masters faithfully and diligently, as well in their absence as in their presence; not for dread of punishment only, but for conscience sake, knowing that you are bound so to do by God's commandments. Disobey not your fathers and mothers, but honour them, help them, and please them to your power. Oppress not, kill not, beat not; neither slander, nor hate any man, but love all men; speak well of all men, help and succour every man as you may, yea, even your enemies that hate you, that speak evil of you, and that do hurt you. Take no man's goods, nor covet your neighbour's goods wrongfully; but content yourselves with that which ye get truly; and also bestow your own goods charitably, as need and case requireth. Flee all idolatry, witchcraft, and perjury: commit no manner of adultery, fornication, nor other unchasteness, in will nor in deed, with any other man's wife, widow, maid, or otherwise. And travelling continually during your life, thus in keeping the commandments of God—wherein standeth the pure, principal, and right honour of God, and which, wrought in faith, God hath ordained to be the right trade and path-way unto heaven,—you shall not fail, as Christ hath promised, to come to that blessed and everlasting life, where you shall live in glory and joy with God for ever: to whom be praise, honour, and impery for ever and ever, *Amen.*"

SCRIPTURE CRITICISM.

An Argument for the Authority of St. Luke's Gospel, from a Consideration of his Preface.

AT a time when every effort is made to bring the sacred Scriptures into disrepute, we shall do service to religion by clearing up a misapprehension of any particular respecting them, however small it may be. It has always appeared to me that the importance of St. Luke's Gospel, as the testimony of an independent witness to the facts which he records, has not been duly appreciated by some critics. One writer* thinks many difficulties may be removed, if you are allowed, in some points, to correct his account as that of a fallible human witness: another† considers him as little, if at all more, than a copier of a prior written account. With respect to the first opinion, it is not necessary to enter into the question either of the general inspiration of the writers of the Gospel, or of that of St. Luke in particular, in order to establish his credit as an irrefragable witness of what he relates: for having kept company with St. Paul‡ from the time he entered Macedonia (and that § was not the first time he had had an opportunity of conversing with him,) till he came to Rome; it is not likely, considering St. Luke's professed plan in writing||, that he would not avail himself of the advantages of that companion to correct any such mistakes in the account he was then publishing as a critic, can now with our imperfect knowledge of circumstances detect: the difficulties are much more likely to arise from our want of extensive and more exact information, than

from the mistakes of the writer. St. Luke's Gospel, by Lamy's calculation, was published about A.D. 56; and according to Pearson, the time he joined St. Paul* must have been as early as A.D. 51, and he continued with him at least till A.D. 59+. With respect to the other opinion, it seems surprising that it should ever have been entertained, when St. Luke expressly says, that not satisfied with the common accounts of others he had instituted a particular enquiry himself†. The effect which the scepticism, manifested respecting the authority of St. Luke's Gospel, has had upon my mind, has been, after a more strict enquiry into the subject, to establish me in a fuller confidence in his narration in every particular, than I might otherwise have attained.

The authority of the two first Gospels is undoubted, yet when I observe that the Gospels of St. John§ and St. Luke|| are the only ones of the four which expressly point out from what sources the information contained in them was derived, I think that particularity gives them a claim to a proportionate regard in the consideration of their contents. St. Luke professes to have more accurately enquired into the facts than the generality of those who had given summaries of the transactions, from the narratives delivered by the eye witnesses and preachers of the word. He declares that he had exactly traced every thing from the beginning, in order to remove from the minds of his readers every doubt of the perfect truth of what he relates. I do not think the two great critics above mentioned, have sufficiently attended to the force of his expression, *παρηκολούησέν με ἀπὸ τῶν ἀρχῶν*, and I was surprised when the controversy

* Michaelis.

† Hypothesis of the origin of the three first Gospels.

‡ Acts xvi. 12. xxviii. 16.

§ Acts xi. 25, 26.

|| Luke i. 3.

* Acts xvi. 10.

† Acts xxviii. 16.

‡ Luke i. 1-4.

§ John xxi. 24.

|| Luke i. 3.

took place some years ago respecting the origin of the three first Gospels, while other authorities were appealed to, in order to shew the meaning of the participle used by St. Luke, that two very apposite passages in St. Paul's Epistles to Timothy were neglected. 1 Tim. iv. 6. St. Paul says, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Christ, and nourished up in the words of faith, καὶ τῆς καλῆς διδασκαλίας ἧς παρεκλήθησας; which is best explained by what he says, 1 Cor. iv. 17, "For this cause have I sent unto you Timotheus, who is my beloved son and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ; as I teach every where in every place, καθὼς παλαιχρὶ ἐν πάσῃ ἐκκλησίᾳ διδάσκω." He uses the word again, 2 Tim. iii. 10. Συνδὲ παρεκλήθηκάς με τῇ διδασκαλίᾳ κ. τ. λ. "But thou hast fully known" (witnessed *) "my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, which came unto me at Antioch, at Iconium, at Lystra, which persecutions I endured: but out of them all the Lord delivered me." By these expressions, clearly appealing to Timothy's knowledge and observation of these particulars, some of which he knew by ocular proof, and the rest by communication from St. Paul or others, and was satisfied of the truth of that which was related to him by the consistency of what he saw. In a passage in Josephus cont. Apion. lib. 1. the word is used to express a writer's own knowledge in contradistinction from that which he had heard from others, ἡ παρεκκληθηκεία τοις γεγονόσιν ἢ παρὰ τῶν ἀλλῶν συνεισπραμένη, which whole passage is thus translated by Whiston, chap. 10, "Since every one that undertakes to deliver the history of actions truly, ought to know them accurately himself in the first

place, as either having been concerned in them himself, or been informed of them by such as knew them."

I do not wish to infer from St. Luke's use of the word more than he himself means to express; but when I consider its original signification, and the use of it in these passages, particularly those of St. Paul, I cannot think St. Luke intends to represent himself as a common place abridger of every account which came in his way, but as a careful enquirer (and with more than common means of information,) into every thing which he heard or saw tending to the subject. I do not mean to represent him as an eye witness of any of our Saviour's actions, but as soon as his attention was drawn to that eventful history, he seems to have viewed it with that anxiety with which Thucydides did the Peloponnesian war, who says, "he began to write as soon as the war was on foot, with expectation it would have proved a great one, and most worthy of relation, of all that had been before it*." And we know that the attention of the people of Antioch (which is always considered as the native place of St. Luke,) was at a very early time called to these matters. Immediately on the martyrdom of St. Stephen, A.D. 34, those who were scattered abroad by that persecution† preached the word at Antioch, St. Paul was converted the next year; and to say nothing of the fame of his conversion, or the probability of its spreading from Damascus to Antioch, he afterwards spent‡ a whole year at the latter place in the ministry of the word; probably not later than A.D. 40, and there first the disciples assumed §

* Proam.

† Acts xi. 19, 20.

‡ Acts xi. 25, 26.

§ P. 25, compare Stankope on Epistle St. Barnabas Day with Milner's Ecclesiastical History, c. 6.

* Acts xiv. 6. xvi. 1. 3. 23.

the honourable name they now bear. So that St. Luke must have had the fairest opportunity of sifting every circumstance to the bottom, and must have been placed in the most advantageous circumstances which can well be imagined for composing an exact and faithful history, by examining and comparing the accounts which were derived to him from the best authority. And his care appears especially, by preserving to us many valuable particulars which are not recorded in the other Gospels. And so far is there from being any reason to consider St. Luke's Gospel as of less weight, in the testimony which it bears to the facts of our Saviour's history, that from an impartial attention to its internal evidence, it appears to be entitled to as full credit in those particulars, which it is singular in containing, as in those which have the concurrent testimony of any or all of the other three Evangelists; much less is there room for suspicion, that the writer could have made a mistake, subversive of his credit, in any of the public and notorious facts which he records:

R. R.

May 1, 1820.

To the Editor of the Remembrancer.

Sir,

MANY persons have been struck with the awkwardness of our common translation of the expression *Χαρις διὰ τὴν ὁμιλίαν ἣτι δούλοισι τῆς ἀμαρτίας*, Rom. vi. 17.

Macknight translates it, "*although ye were the slaves of sin;*" but I doubt whether he proves (Ess. iv. 109.) that the construction will admit it. May not the past tense be used here to denote that the act has ceased. "God be thanked that ye have ceased to be the servants of sin!" See Virg. En. ii. 325. — *Fuimus Trôes, fuit Ilium et ingens Gloria Teucrorum.*—

I am, Sir,

Your obedient servant,

JHVOA.

BIBLICAL ILLUSTRATIONS.

(Continued.)

"If he be able to fight with me, and to kill me, then will we be your servants, but if I prevail against him, and kill him, then shall ye be our servants, and serve us." 1 Sam. xvii. 9.

There is a passage in the Amphytrion of Plautus which would lead us to conclude, that conventions of this description were not uncommon. Soria is describing a battle between the Thebans and Teleboans:

"Amphitruo castris illico
Producit omnem exercitum; contra Teleboæ ex oppido
Legiones educunt suas, nimis pulchris armis præditas
Postquam utrinque exitum est maxima copia
Dispartiti viri, dispartiti ordines
Nos nostras more nostro et modo instruximus legiones
Item hostes contra legiones suas instruant.
Deinde utrinque imperatores in medium exeunt
Extra turbam ordinum; colloquantur, simul
Convenit; victi utri sint eo prælio
Urbem, agrum, aras focos, seque uti dederent."

Amph. Act I. Sc. 1.

Amphytrion draws his troops from their encampments,

The Teleboans theirs from out the town,
Clad in bright arms, and when on either hand

The armies had marched up with all their force,

The ranks were formed; we drew up in array

Our men according to our rule and practice,

The enemy on their part did the same.
Both generals then advanced before the ranks,

In the mid space, and there conferred together:

It was agreed, which ever should be vanquish'd

In the engagement, should surrender up
Their city, lands, gods, houses, and themselves."

"And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." 1 Sam. xviii. 4.

The king of Persia's ambassador returned to Teheran a short time after the English embassy, and was himself the bearer of the preliminary treaty which he had concluded with the Russians. The treaty was drawn up after the usual form, with as little of Oriental imagery and embellishment as the idioms of the Persian language would admit. In the preamble where the ranks of the respective plenipotentiaries are specified General de Ritscheff on the part of Russia, in addition to his character of commander-in-chief in Georgia was designated, as knight of many orders, all of which, notwithstanding the difficulty of making such details perfectly intelligible in the Persian language, were inserted at full length. The Persian plenipotentiary, however, having no orders of knighthood, his titles in consequence appeared less than those of the Russian (although every advantage had been taken of those usually so liberally bestowed in Persia) and he at first was at a loss how to make himself equal in personal distinctions to the other negotiator; but recollecting that previous to his departure his sovereign had honoured him by a present of one of his swords, and a dagger set with precious stones, to wear which is a peculiar distinction in Persia; and besides had clothed him with one of his own shawl robes, a distinction of still greater value, he therefore designated himself in the preamble of the treaty as "endowed with the special gifts of the monarch, lord of the dagger set with jewels, of the sword adorned with gems, and of the shawl coat already worn."

This may appear ridiculous to us, but it will be remembered that the bestowing of dresses as a mark of honour among eastern nations, is one of the most ancient customs recorded both in sacred and profane history. We may learn how great was the distinction of giving a coat already worn by what is recorded in

the above text of Jonathan's love for David, and also in the history of Mordecai, we read, "For the man whom the king delighteth to honour, let the royal apparel be brought, which the king useth to wear," &c.

"And it came to pass as they came, when David was returned from the slaughter of the Philistines, that the women came out of all the cities of Israel, singing and dancing to meet king Saul with tabrets, with joy, and with instruments of music; and the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands." 1 Sam. xviii. 6.

The mention is here made of singing women only, we learn from the Scriptures, Ezra ii. 65. Nehemiah vii. 67. 2 Chron. xxxv. 25. that singing men were equally common, and their profession similar to those in Africa, described by Mr. Park.

"At two o'clock we came in sight of Jumbo, the blacksmith's native town, from whence he had been absent more than four years. Soon after this, his brother, who had by some means been apprized of his coming, came out to meet him, accompanied by a singing man: he brought a horse for the blacksmith that he might enter his native town in a dignified manner, and he desired each of us to put a good charge of powder in our guns, the singing man now led the way, followed by the two brothers, and we were presently joined by a number of people from the town, all of whom demonstrated great joy at seeing their old acquaintance, the blacksmith, by the most extravagant jumping and singing. On entering the town the singing man began an extempore song in praise of the blacksmith, extolling his courage in having overcome so many difficulties, and concluding with a strict injunction to his friends to dress him plenty of victuals." Park's Travels, p. 82.

"Nadir Shaw had in his army no less than 900 chiaux or chanters. They carried in their hand a baton with a silver crook on the end of it; they had also a feather with a silver boss on their cap, which was flat on the top; they frequently chanted moral sentences and encomiums on the Shaw, occasionally proclaiming also his victories as he passed along." Hanway's Travels in Persia, Vol. I. p. 170.

"Bart, baut, batt, as it is differently pronounced, is a curious approximation to

the western bard, and their officers are nearly similar. No Hindoo Rajah is without them, Hyder, although not a Hindoo, delighted to be constantly preceded by them. They have a wonderful facility in speaking improvisatore upon any subject proposed to them. A declamation, in measures which may be considered as a sort of medium between blank verse and modulated prose; but their proper profession is that of chaunting the exploits of former days in front of the troops, while marshalling for battle, and inclining them to emulate the glory of their ancestors." *Forbes's Orient. Mem. Vol. III. p. 225.*

"Darvieux, who was present at the visit of an Arabian princess to the wife of an emir, or great chieftain at her tents, says she was mounted on a camel, covered with a carpet, and decked with flowers, a dozen women marched in a row before her, holding the camel's halter with one hand; they sung the praises of their mistress, and songs which expressed joy, and the happiness of being in the service of such a beautiful and amiable lady. Those which went first, and were more distant from her person, came in their turn to the head of the camel, and took hold of the halter; which place, as being the post of honour, they quitted to others when the princess had gone a few paces. The emir's wife sent her women to meet her, to whom the halter was entirely quitted out of respect, her own women putting themselves behind the camel, in this order they marched to the tent, where they alighted, they then sung together the beauty, birth, and good qualities of this princess." *Darvieux's Voyage dans la Palestine, p. 249.*

"The Mahratta chiefs, &c. have servants with gold and silver staves of rich workmanship, running before them called chopdars and assaburdars; a sort of heralds, who sing their praises, and proclaim their titles in the hyperbolic style of the East. In general their lord levels mountains, and exhausts the ocean; he awes the earth, subdues the nations, and makes the people tremble at his nod." *Forbes's Oriental Memoirs, Vol. II. p. 42.*

"So David hid himself in the field, and when the new moon was come, the king sat himself down to meat." *1 Sam. xx. 24.*

"Your new moons and your appointed feasts my soul hateth, &c." *Isaiah i. 14.*

"And it shall be the prince's part to give burnt offerings, &c. in the feasts, and in the new moons, &c." *Ezekiel xlv. 17.*

"Carder, in describing some Indian tribes in South America, says, that the

religion of this people seemed mostly to consist in some sort of devotion they paid to the moon, and that especially when she was new; then they abounded in all sorts of expressions of joy and triumph, they leaped, they danced, and clapt their hands, and with all the raptures imaginable welcomed the new light." *Harris's Coll. Vol. I. p. 694.*

The ancients paid particular regard to the moon. Thus in Alciphron's *Epistles*, b. iii. let. 38. we find great stress laid upon the purchase of a slave at the time of the new moon; and Herodotus* tells us, that after a certain speech of Phidippedes, the Lacedæmonians resolved to assist the Athenians, but were prevented from doing this immediately by the prejudice of an inveterate custom. This was the ninth day of the month, and it was a practice with them to undertake no enterprize before the moon was at the full, for this therefore they waited. Pausanias alludes to this custom in assigning the cause why the Athenians paid divine honours to Pan†.

To the Editor of the Remembrancer.

Sir,

SIX Numbers of your excellent work have appeared since you favoured me by the insertion of some *Remarks on Sunday Evening Lectures*. The question which it was the object of those remarks to have discussed and answered, 'Whether Sunday Evening Lectures were advantageous to the cause of the Established Church, or not?' has called forth four Letters: and I cannot but regret, that any of my brethren should have thought it consistent either with their professional character, or with the nature of the subject, to adopt a strain of levity about the measure itself, or to throw out any unkind suspicions as to the

* Herodot. *Erato*, c. 106.

† Pausanias, b. i. c. 28.

motives of its advocates. Such a tone and spirit, however, certainly characterize the letter signed Home-spun. Melancthon opposes the institution of an Evening Service by *assuming* certain "desecrations" of our Service and Churches as necessary to its utility, in which neither reason nor experience will bear him out: forgetful at the same time that his assumptions cut both ways, and must be quite as necessary to the beneficial effect of the measure as a third Service (which he is inclined to allow), as when instituted not solely, but amongst other reasons, for the purpose of keeping our flocks within the lawful pale: because the Dissenting meetings, with their 'theatrical attractions,' being open at the same hour, would of course, according to his estimation of the religious feeling of the community, still succeed in withdrawing the majority from the Service of the Established Church.

"An humble Labourer in the Christian Vineyard" is, in many respects, as unfortunate in advocating the measure as the two former writers are in opposing it: and its real friends I am induced to believe, when reading his description of the *manner* of its adoption in his parish, and of its *effect* in drawing people four or five miles from the country in a winter night, would feel themselves no less unable than unwilling to adopt the poet's words, "ab uno disce omnes."

But in the Letter of "a Curate of the Church of England," inserted in your last Number, I am happy to find, in addition to the good sense and candour, which he so obligingly ascribes to me, so much sound reasoning, and good feeling, so much in which he has my unqualified concurrence, and the arguments adduced against the measure, the utility of which we are considering, placed in so tangible a form, that, although I lament his opposition, I cannot but congratulate the friends of the measure, and especially my-

self, in having an opponent, who instead of the contemptuous sneer, and the erroneous because exaggerated statement, uses as his weapons a conciliating manner, a perspicuous style, and a temperate discussion of the controverted point. To imitate him in these three qualifications, but especially in the first and last, shall be my endeavour in the following observations. And here I must, in the first instance, repeat again and again the opinion expressed in my first Letter, that the Sabbath day's evening would be far more usefully and religiously employed by the frequenters of Evening Lectures, in a perusal of the Scriptures at home, and the instruction of their respective families: neither can I see any reason why this pious employment should be abandoned by those who have already paid their public homage of praise and thanksgiving during the day: my own experience, as the minister of a very large parish, warrants my asserting that few, if any, of my parishioners now attend the Evening Service, who would otherwise remain at home to instruct their households. But large indeed is the number of those who are thereby induced to forsake either the ale-house or the Dissenting meeting; and it is on this, among other grounds, that I formerly expressed my opinion, that the case should be considered as it really is, not as we could wish it to be: and that I still think a third Service on the Lord's day may, under prudent and seasonable directions (*at this time*, and as a *remedy for certain evils*) be productive of good to our Church, and in her to the cause of sound religion.

The first argument adduced against it is, that it is not provided for in the Ritual of the Church of England.

To this I reply, that although it certainly is not provided *for*, it is certainly not provided *against*: the contrary of which is the case with regard to the Afternoon Sermon taking place of the catechetical instruction; the

latter of these two being avowedly and expressly the intention of the framers of our Ritual, and not the former. I contend, therefore, that whatever were the reasons which suggested, or the authority that justified, that *alteration*, have far greater weight in allowing this *addition*. Nay further, such is the wide difference between the two, as to prevent, in my opinion, any comparison between them; in the one, the service is *infringed*; in the other, after an interval it is *repeated*; in abandoning the catechising of the children, all will allow that a most effectual mean of religious improvement was *neglected*; in instituting a third Service, all may hope at least, and many are persuaded, that the same is *afforded*. But in the Letter, which I am thus feebly endeavouring to answer, the writer not only declares, he "should be sorry to see the second Sermon discontinued where it has been customary;" but that he "should even rejoice in hearing of its introduction where it has not been customary;" he is not, therefore, an enemy to all innovations indiscriminately: beneficial ones he can pardon, and I may therefore fairly infer, that there being no provision in the Church of England for a third Service would not be so invincible an argument with him against it, were he once convinced of its beneficial tendency. This, however, he denies on the following grounds: that the evening congregations, consisting either of those who have not, or those who have attended the previous services of the day, might, if of the first class, have attended before if they had really wished so to do, and at all events are not then likely to be benefited, because the multiplication of opportunities tends to introduce a disregard of all (how is this to be reconciled with their attendance?) and if consisting of those who have before attended, that the identity of the prayers will nullify their devotion, and the difference of the ser-

mons prevent their edification. In this last distinction I am far from thinking there is any inconsistency, and *as far* from agreeing to the inference drawn from it.

Public devotion is, I much fear, at all times too listless and languid; but I can never think that it will be more so in any breast at all enlivened by Christian principle, because the same form of prayer has once before been used in the day. And although I readily allow, that in some cases (small country parishes for instance, where the congregations vary but little) the system of preaching throughout the day on the same subject promises to be useful; yet I cannot agree in the idea, that in large towns and cities, where the direct contrary is the case, an Evening Lecture is to be considered as likely to yield no advantage, and therefore not to be instituted, because the preacher may enforce some point of doctrine or practice different from that discussed in the morning or afternoon. In reply to what is said of that part of the congregation, who attend in the evening for the *first* time, I suspect all that is necessary is a simple appeal to the fact, alas! but too notorious, that either on account of domestic avocations or indifference and lukewarmness in masters or themselves, servants and petty householders are often found very remiss in their attendance at Church; and because they of themselves disregard one opportunity, and much more if their disregard was occasioned in their master's employment, shall we refuse to afford them another? and not rather be instant as well "out of season," as "in season," in the great work of bringing them to Christ and his salvation? And (for I may here speak out) have we not an additional spur so to do, when we are assured that large numbers of them will (as an alternative in their mistaken opinion forced on them) spend their evenings in listening to doctrines as erroneous,

as the rules of practice deduced from them are mischievous? No measure surely is lightly to be rejected which succeeds, as I must contend this does, in withdrawing our flocks from such unwholesome pastures, and ensuring to them a form of sound words for their devotions, and scriptural doctrine for their edification.

The two remaining arguments against a third Service are grounded on the inability of the preacher to perform three Services, and to make adequate preparation for three Discourses. Most entirely do I agree in all that is advanced on this head; the consequence of the first must be a sacrifice of health; of the second, a slovenly discharge or a total neglect of the *sacred* duty of visiting the sick, the aged, and the infirm. But neither of these will be necessary, if Evening Lectures are established only under the following limitations:—If in a large country town, either because the parish church is not large enough to meet the wants of an increasing population, or as a remedy for that partial dissent, which consists in an attendance at the Church in the day time, and at the conventicle in the evening, an Evening Lecture on Sunday should be deemed likely to be beneficial, let a Clergyman be selected solely for that purpose, subject of course to the approbation of the Minister of the parish. If the same measure, on an extended scale, should be contemplated in a city where there are several Churches, let a certain number only be opened, and let them be served either by those of the Clergy who have single duty only, or by all the Clergy of the city alternately: in either case the labour will be comparatively light, and the difficulties above stated will be obviated. I myself am one amongst several other Clergymen, who, anxious to provide a remedy against both the above-mentioned evils, have some time since, under the sanction of our Diocesan, insti-

tuted a third Service in a city, where its good effects are so universally felt and acknowledged as to afford us an abundant compensation for the very trifling addition to our Sunday duty. The four Churches, which have been opened for this purpose, are constantly filled with persons, who heretofore spent their Sunday evenings in Dissenting meetings; with those who, from the meanness of their apparel or some other cause, have not visited the Church during the day; and with a description of men whom, from their inability of enjoying the benefit of our excellent Service at other times, I with peculiar pleasure particularize, viz. stage-coachmen, guards, horse-keepers, and chaise-drivers. No disorder of any kind has occurred, and such an event is effectually prevented by the vigilance of three or four respectable parishioners, who alternately take this office on themselves. I should mention also, that the four Churches are considered as free for the evening: a circumstance in itself so productive, at this time, of good to the cause of religion and our Church, as to have brought conviction to the minds of many, who at first doubted of the expediency of the measure, but who now viewing the various benefits resulting therefrom, have given it their unqualified approbation.

On the whole then it appears to me, that a third Service on Sunday, partly from the want of Church-room, partly from the proselyting zeal of the Dissenters (who have been accidentally heard to lament the prevalence of its adoption, as one effectual disturber of their plans) is *at this time* so beneficial a measure, that the Bishops of the Church are fully authorized in so far altering our Ritual (if altering it can be called) as to allow the repetition of the Afternoon Service.

I almost despair, Mr. Editor, of your inserting so long a letter; but the importance of the subject itself, and the necessity of my replying at

some length to the opposers of the measure, will, I trust, be a sufficient apology for

CLERICUS DEVONIENSIS.

June 5, 1820.

To the Editor of the Remembrancer.

Sir,

It is not my intention to interfere in the controversy upon the omission of the Queen's name in the Liturgy, and in the prayer for the Royal family, or to offer any judgment on the merits of the arguments, which have been alleged on either side. I am not sorry that the question has been agitated, although I venture to express an opinion, in which I anticipate the concurrence of your readers, that under existing circumstances it is most desirable, that the discussion should be suspended.

There is no occasion for the same hesitation in respect of the occasional offices, of which a very singular view is taken by your correspondent "Old Statute," in reflecting upon some of the assertions of "Old Precedent." He candidly acknowledges that he may be mistaken, and as he is desirous of correct information, I will take leave to gratify his desire, by extracting the principal parts of the several statutes which constitute the law of the case.

By the act 3 James I. c. 1. entitled *An Act for a public thanksgiving to Almighty God every year on the fifth day of November*, it is enacted,

"That all and singular ministers in every cathedral and parish church or other usual place for common prayer, within this realm of England and the dominions of the same, shall always upon the fifth day of November say morning prayer, and give unto Almighty God thanks for this most happy deliverance; and that all and every person and persons inhabiting within this realm of England, and

the dominions of the same shall always upon that day diligently and faithfully resort to the parish church or chapel accustomed, or to some usual church or chapel, where the said morning prayer, preaching, or other service of God shall be used, and then and there to abide orderly and soberly during the time of the said prayers, preaching, or other service of God, there to be used and ministered.

"III. And because all and every person may be put in mind of this duty, and be then better prepared to the said holy service, be it enacted by authority aforesaid, that every minister shall give warning to his parishioners publicly, in the church at morning prayer, the Sunday before every such fifth day of November, for the due observation of the said day, and that after morning prayer or preaching upon the said fifth day of November, they read publicly, distinctly, and plainly, this present act."

By the Act of Attainder, 12 Charles ii. c. 30. confirmed by 13 Charles ii. stat. 1. c. 7. it is among other things enacted,

"That every thirtieth day of January, unless it falls out to be upon the Lord's day, and then the day next following, shall be for ever hereafter set apart to be kept and observed in all the churches and chapels of these your majesty's dominions of England and Ireland, dominion of Wales, and town of Berwick upon Tweed, and the Isles of Jersey and Guernsey, and all other your majesty's dominions as an anniversary day of fasting and humiliation to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins by which God was provoked to deliver up both us and our king into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our posterity."

By the Act 12 Charles ii. c. 14. entitled *an Act for a perpetual anniversary thanksgiving on the*

nine-and-twentieth day of May, confirmed by 13 Charles ii. stat. 1. c. 11. it is enacted,

“ That all and singular ministers of God’s word and sacraments, in every church, chapel, and other usual place of divine service and public prayer, which now are or hereafter shall be within this realm of England, and the respective dominions thereof, and their successors, shall in all succeeding ages annually celebrate the twenty-ninth day of May, by rendering their hearty public praises and thanksgivings unto Almighty God for all the forementioned extraordinary mercies, blessings and deliverances received, and mighty acts done thereon, and declare the same to all the people there assembled, and the generations yet to come, that so they may for ever praise the Lord for the same whose name alone is excellent, and his glory above the earth and heavens. And be it further enacted, that all and every person and persons inhabiting within this kingdom and the dominions thereunto belonging, shall upon the said day annually resort with diligence and devotion, to some usual church, chapel, or place where such public thanksgivings and praises to God’s most divine majesty shall be rendered, and there orderly and devoutly abide during the said public thanksgivings, prayers, preaching, singing of psalms and other service of God there to be used and ministered.

“ II. And to the end that all persons may be put in mind of their duty thereon, and be the better prepared to discharge the same with that piety and devotion as becomes them, be it further enacted, that every minister shall give notice to his parishioners publicly in the church at morning prayer, the Lord’s day next before every such twenty-ninth day of May for the due observation of the said day, and shall then likewise publicly and distinctly read this present act to the people.”

I have extracted these clauses

from Pickering’s Edition of the Statutes at Large, and I find, that they are also printed in Burn’s Ecclesiastical Law, under the title “*HOLIDAYS*.” I have no difficulty in agreeing with your correspondent, that “the *perpetual* observance” of November 5, is prescribed by act of parliament; or in acquiescing in the direction of the Rubric, that the 29th day of May “in every year is by act of parliament appointed to be for ever kept holy:” neither will I deny, that there is a statute law for the perpetual observance of January 30th, or the following day. But while the acts which have been recited, clearly and unquestionably enact, that these several days shall be religiously observed, it is certain that they do not prescribe the form and method in which they shall be observed. I am certainly ignorant of any act of parliament by which the offices in customary use upon these days are authorised; nor can I conceive that they form any part of “the Liturgy of the Church of England, as it is *now by law established* ;” if by *law* be meant the provisions of any express and particular act or acts of parliament, as distinguished from the power which the king possesses in all causes ecclesiastical.

The title of the Liturgy as recognized in the act of uniformity is, “The book of Common Prayer and administration of the sacraments, and other rites and ceremonies of the Church, according to the use of the Church of England, together with the Psalter, or Psalms of David, pointed as they are to be sung or said in Churches, and the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons.” In this title no mention is made of the occasional offices: the Liturgy is concluded with the offices of ordination and consecration: and in the language of the several proclamations which I have seen from the time of Charles II. to that of George III. these offices are

said to be annexed to the *Book of Common Prayer*, and therefore do not properly form any part of it.

In the Act of James I. for the celebration of November 5th, it is required that all ministers shall "say morning prayer, and shall give unto Almighty God thanks," and that all persons shall resort to some place "where the said morning prayer, preaching, and other service of God shall be used." The form of "the said morning prayer" is not specified; and Dr. Burn says that "it should seem from the tenour of this act, that the form or manner of giving thanks was left to the discretion of every minister." If I may be allowed to venture an opinion, I will suggest that the purport of the act was to place the fifth of November in the class of Holy days on which and on the Sundays only, the common prayer was then wont to be said: (see the 13th, 14th, 15th canons of 1604.) If this conjecture be admitted, there will be no difficulty in admitting that the form of morning prayer in ordinary use was further to be used upon the occasion of this festival. I doubt whether at that time the common prayer was used except on Sundays and holy days, and the Litany on Wednesdays and Fridays, but I speak with hesitation and with a desire of receiving instruction. I am also desirous of information concerning the original history of the office for this festival. In the *Prayer Book* of Charles I. ed. 1634, there is no trace of this office. In the *Calendar* there is notice of "*Papist's Con.*" but no proper lessons are appointed: and yet, according to Burn,

"That there was a standing form for this day in the 16. C. I. appears from this order of the House of Lords: 'Ordered, that the title before the prayers for the deliverance from the Gunpowder Plot, shall be altered and printed hereafter in *hæc verba*, viz. a thanksgiving for the delivery from the Gunpowder Treason; and the printer is to be sent

for to appear before the House to be asked how this title, that is now prefixed, viz. a thanksgiving for peace and victory came to be introduced."

"This office was revised by the convocation in the year 1662, and afterwards some few additions and alterations were made upon a new revisal in the second year of William and Mary, and so continueth."

I will only add, that the office thus revised and corrected could not possibly be contemplated in the Act of James I. and there is no other act which relates to the celebration of this day. This present office cannot therefore be authorized by act of parliament.

The office for January 30th, was originally composed in a spirit of forbearance and accommodation to the feelings of those who had been concerned in bringing about the Restoration, and whom it would have been impolitic to reproach for the share which they had taken in the previous Rebellion and Usurpation: it was reduced to its present form in the reign of James II. when it was less necessary to respect these feelings. A partial collation of the two offices may be seen in Burn's *Ecclesiastical Law*. The doubt which your correspondent expresses, and which he wishes to see removed, concerning the use of this service on the Sunday may be resolved by the words of the act:

"Every thirtieth day of January, unless it falls out to be upon the Lord's day, and then the next day following, shall be for ever hereafter set apart," &c.

So the Old Rubric quoted by another correspondent:

"If this day shall happen to be Sunday, this form of service shall be used the next day following."

The ambiguity of the present Rubric is corrected by the remark of Wheatley:

"It having never been the practice of the Catholic Church, nor indeed of any part of it except the

Roman, and that which has too many marks of its parent, the Presbyterian Church in Scotland, to allow of humiliation or fasting on Sundays, which are appointed for duties of a different nature, it is ordered, that, *if this day shall happen to be Sunday, this form of prayer shall be used, and the fast kept the next day following.*"

The office for May 29th was also altered in the reign of James II. on the same principle as the preceding office.

The following history of the office for the inauguration is given by Burn, on the authority of Bishop Gibson.

"The inauguration day, or the day when the king or queen for the time being began their respective reigns is not enjoined by act of parliament, as are the other solemn days, for which particular services are appointed. The observation of this day in the time of King Charles the First, was enforced by a particular canon in the year 1640, after the example, as it is said in the preface to that canon, as well of the Godly Christian emperors in the former times, as of our own most religious princes since the Reformation; and the said preface further saith, that a particular form of prayer was appointed by authority for that day and purpose, and enjoineth all church-wardens to provide two of those books at least. This festival was disused in the reign of King Charles the Second, upon occasion of the death of his royal father, the manner of which changed the day into a day of sorrow and fasting, as is set forth in the order for reviving that usage in the first year of King James the Second, before the service composed for that purpose. Which service after another disuse of that festival during the reign of King William, was revised, and the observation of the day commanded by a special order thereunto annexed, in the second year of Queen Anne, and so continueth to this time."

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It is plain therefore that none of these offices are authorized or recognized by an act of parliament. All the offices have been at different times revised, and the revised editions published without the authority of parliament: and the office for the accession has been in two instances suspended, and afterwards renewed without the authority of parliament. I quote again the words of Burn on the office for Nov. 5th.

"Although the due observation of this day, as also of the thirtieth of January, and the twenty-ninth day of May, are enjoined by act of parliament; yet the particular forms to be observed on those days are not previously directed nor subsequently confirmed by any act of parliament, but they are specially authorized, as is also that of the king's inauguration by this order of his majesty."

And then follows the order of council of October 7, 1761.

It is by similar proclamations and orders of council, that these offices have been annexed to the book of Common Prayer: but there has been some variation in the form of annexation, which it may not be improper to notice. In the proclamation of Charles II. dated May 2d, 1665, it is required, that these services "be forthwith printed, and *for the future*, annexed to the Book of Common Prayer and Liturgy of the Church of England:" and yet so little was the authority of this order in respect of *the future*, that in the very next reign all these services were altered, and a fourth was added. In the proclamation of George I. the same form of annexation *for the future* is retained: but in the order of George III. it is required that the four services be forthwith printed, published, and annexed to the Book of Common Prayer, to be used yearly on the said days without any mention of the future. Your correspondent seems to imagine, that in the reign of Anne, the order of Mary was retained, and no new order is-

sued respecting the three offices, and that the office for the inauguration only was continued by special proclamation. If this was the case throughout the reign, it forms a precedent, in answer to your correspondent, Old Precedent, in respect of the three offices for November 5, January 30, May 29, but it shews more strongly the necessity of continuing as well as revising the office for the accession. How far the proclamations of the sovereign may in ecclesiastical causes bind the subjects of his successor on the throne, I am not competent to say: but in the present case, there is this singular anomaly. If the proclamation of George III. has any force or authority it enjoins the use of a form of prayer for October 25th, but according to the revised and corrected Rubric, there is no longer a form of prayer for October 25th, but there is a form of prayer for January 29th, concerning which there is no proclamation. I apprehend, however, that as far as the office for the accession is concerned, the old proclamation is, in fact, null and void. The proclamation prescribes prayer with thanksgiving for a certain day, on which his majesty began his happy reign, but that occasion of thanksgiving is superseded by the accession of another sovereign. It was probably upon this principle, that the office of the inauguration was until the accession of the late king authorized by specific proclamation, because the obligation to use the office necessarily ceased with the life of the sovereign. The case of the other offices was different: they were founded in occasions of perpetual thanksgiving: their solemn days are set apart by act of parliament; but neither act of parliament, nor royal proclamation, has yet dedicated the twenty-ninth day of January.

But I feel that I am wandering from the question. My simple intention was to prove, that none of these offices have the authority of an act of parliament. I had intended

also to shew that they are sanctioned by the sole authority of the king in council, and by proclamation issued for their celebration. But I have trespassed too long upon your time already, and I must reserve for a future occasion some remarks on the nature and extent of the authority by which these offices, together with the offices for days of fasting, and days of thanksgiving, together with the occasional prayers are issued, and also on some other points in which the rubric may be illustrated by the statute law, and some modern innovations which have crept into the service of the Church may be discountenanced and repressed.

ΝΟΜΙΜΟΣ.

To the Editor of the Remembrancer.

Sir,

I WAS much gratified by the perusal of the Letters on the Roman Catholic Establishment at Stonyhurst, which appear to have been written by some one who is intimately acquainted with its proceedings. I can form no conjecture as to the author of the paper, but, owing to peculiar circumstances, I happen to be acquainted with the leading facts of one of his anecdotes, and can so far vouch for the authenticity of his statements. As the subject is of great importance, and, at the present moment, particularly interesting, some remarks from "A Near Observer," may be deemed not unworthy of insertion in your valuable journal.

I shall first direct your attention to the lower orders of Catholics; a class of men from whom, it is to be feared, the modern advocates of emancipation but rarely draw their conclusions, though it is there, undoubtedly, that the true principles of Papistry may be expected to be fairly developed, and its doctrines pushed to their natural and inevitable consequences. Now what is

the opinion entertained of this description of persons by their Protestant equals—men whose sentiments are formed from experience, the most infallible of all the rules of reasoning? They invariably represent them as being, with very few exceptions, unfair in their private dealings, unkind, and unaccommodating neighbours; partial overseers, and town's-officers; and strictly adhering, as far as the terrors of the law will permit, to the doctrine, that no faith is to be kept with heretics. This doctrine, which should for ever form an impregnable bulwark to their accession to power, has, I know, been pronounced by some advocates for emancipation, as too absurd to be believed by rational men; which assertion merely proves, since the fact stands against it, that religious prejudice may be stronger than reason. The present age, it is said, is too enlightened to maintain such monstrous opinions; but are the *lower orders* of Roman Catholics, (for it is amongst these that the doctrine is acted upon,) the most ignorant class of British subjects, wiser and better informed than the priests of the seventeenth century, who, it will not be denied, maintained this doctrine in its fullest extent? The obnoxious passage stands recorded among their accredited articles of belief, and till it has been as formally renounced as it was formally proclaimed, it is the duty of the British government to consider it as a part of the Roman Catholic faith.

Of the manners and conduct of the priesthood, it must be confessed, the account is very different. They are, in general, men of elegant manners, great accomplishments, and extensive knowledge of the world; ostentatiously liberal in their religious principles, and extravagantly loyal in their politics. They always contrive to be on the most intimate terms of familiarity with the neighbouring

clergymen, so as in some measure to prevent the complaints which would naturally arise when the priest has been interfering with the spiritual state of their parishioners. And should one of them, on these occasions, muster courage enough to remonstrate, his expostulation is generally met by such consummate art, and such conciliating humility, on the part of the priest, as totally to set at fault the honest and artless indignation of the country clergyman.

The above sketches are, I assure you, by no means fancy-pieces, conceived to serve the occasion, but real portraits, taken by one who is an ardent friend to religious toleration as a general principle, but who is induced, from actual observation, to consider this case as strong enough to form an exception; and is only sorry that many worthy public characters have not had the same opportunities, with himself, of observing the practical consequences to which the doctrines they advocate must inevitably lead. It is unfortunate that their situation and their habits cause them to associate only with the higher classes of Roman Catholics, who have an obvious interest in the repeal of what they are pleased to term their disabilities, and whose motives may, therefore, be justly liable to suspicion. Let the Cannings and the Castlereaghs descend to the well of Papistry undefiled; let them see how pure and unalloyed is the hatred of the ignorant Catholic towards his Protestant neighbour; how eagerly he rejoices in every event which he considers as prejudicial to our religion or our law; how faithful his allegiance to a foreign power; how servile his obedience to the instructions of his teacher, and, therefore, how different those instructions from the public professions of the priesthood. Let them observe the actual development of opinions which they

at present think it safe to despise, and they will no longer continue to befriend them out of respect to a general principle; but will consider Catholic Emancipation, as they have wisely considered Reform, to be an event, of which the practical evil will more than counterbalance the theoretical improvement.

A NEAR OBSERVER.

To the Editor of the Remembrancer.

Sir,

As the subject of present conversation, the mode of anointing Sovereigns, bears a religious as well as a political aspect, your journal is of course open to communications on the subject. I present you with an account of the coronation ceremonies in the Latin kingdom of Jerusalem, which flourished and decayed in the twelfth and thirteenth centuries. The original works on the jurisprudence of that state having been written in a language unintelligible to the general reader, I prefer using the correct and perspicuous statement of the subject contained in that recent and most valuable addition to English historical literature, entitled Mills's History of the Crusades.

"The monarch was ordinarily crowned by the Patriarch at Jerusalem; but at Tyre, when the holy city was in the hands of the Infidels. In the church of the sepulchre the king swore to protect religion, to do justice, and to govern the people agreeably to the laws and customs of the realm. The patriarch exclaimed, 'and I will assist you;' and placed the crown on his head. He then thrice called on the prelates, knights, and other liegemen and burgesses, to declare whether the person whom they were assembled to enthrone were the true heir of the kingdom. On the giving of answers in the affirmative, the hymn

'Te deum laudamus' was sung; and having entered the choir with his barons, who bore the crown and the apple, the seneschal with the sceptre, and the constable with the standard, the king was clad with the royal robe. The patriarch poured many blessings on his head; the king seated himself on the throne, and mass began. In the course of the service he was anointed. Two prelates then presented him with a ring, denoting royalty; a sword, representing justice, for the defence of himself and the holy Church; a crown, the sign of dignity; a sceptre, the mark of power; and an apple, the emblem of the law of the kingdom itself; repeating at the same time, the usual form of words. The prelates and barons cried aloud, 'Long live the king!' and the king kissed the churchmen. The sacrament of the holy communion was administered, and the patriarch blessed the royal standard. The monarch offered his crown on the altar, where our Lord had been offered by Simeon, and afterwards went to the temple of Solomon, which was the house of the Knights Templars, and took refreshment; and the burgesses of Jerusalem paid homage, and attended upon the king."

I am, Sir,

Your obedient servant,
OXONIENSIS.

To the Editor of the Remembrancer.

Sir,

As I conceive it to be one object of your useful publication "*Antiquam exquirere matrem*," to enquire into the primitive usage of the Christian Church, as the best standard to which, under the exercise of sober judgment, the practice of modern times can be adjusted or reduced, I venture to send you the following extracts from a letter of the learned and admirable Dean Hickeys, relative

to a particular in which it would appear that the Clergy of the Church of England have long compromised a considerable external privilege, which, as it is not merely personal, but attaches to their holy order, they can have no right, as individuals, to concede. *

"When churches were built in all places after the empire turned Christian, they distinguished the altar place from the nave of the church by cancelli, (whence undoubtedly the name chancel) *i. e.* a rail about elbow high, with a door in the middle, and into this altar place—no layman was suffered to enter to receive the holy sacrament. But after the three orders had received it in the altar place, by the altar, then the deacons went down to the door, to deliver it to the laity. After monasteries here came to be joined to cathedrals, and other great churches, the religious orders performed their daily devotions in the chancels, and admitted the people into them, and then railed in the altar at the east end, with a door in the middle of the rail, within which the Clergy always communicated, before they delivered the mysteries to the laity. I make no doubt but this precedency of the Clergy in receiving the holy sacrament was the practice before, as well as after the empire turned Christian. The reason of this precedence is founded in the nature of the church as a society, or spiritual corporation, whereof Christ is the founder, head, and chief priest, or bishop, and the bishops, priests, and deacons, with their several orders, his ministers over the people, and, by consequence, their superiors in ecclesias-

tical meetings and matters, especially at the holy eucharist, and all other meetings for worship. In ancient times, it was one of the greatest and most ignominious punishments of a priest to be reduced to lay communion, or to communicate amongst the laity; upon which account I think clergymen who communicate amongst them forget their own dignity, and in some sort degrade themselves. They also violate one of the most primitive Rubrics of the Church, which requires that the officiating priest first receive the holy communion himself, and then proceed to administer the same to the bishops, priests, and deacons, if any be present, and after that to the people in order."

The learned author then goes on to anticipate the most obvious objection to this practice:—"To say that this looks not very decent, but as proceeding from ambition, is to impeach the Church, and take part with the Deists, and all other enemies of the priesthood, who ignorantly, or maliciously, accuse the Clergy of pride, for this very practice."

And then concludes with saying to his correspondent, Dr. Charlett, in allusion to a circumstance mentioned in a letter from Dr. C.—"I think you were wrong not to assist the parish priest for want of a surplice, the want of a surplice being in *Foro Ecclesiastico et conscientiae*, a sufficient excuse for administering the service without one, especially in a large communion, when it was charity both to priest and people to assist."

In the hope that this authority may avail to direct the practice of any of your clerical readers, who may not have considered or met with previous information on the subject,

I remain, Sir,

Your obedient servant,

Φ. E. T. Σ.

Bath, May 31, 1820.

* I allude to the generally received practice of the Clergy when not engaged at the altar, communicating in the holy eucharist on the outside of the communion rail, and frequently amongst the laity.

To the Editor of the Remembrancer.

Sir,

PERMIT me, through your valuable pages, to call the attention of the Clergy who are resident in parishes bordering on the sea coast, to an important Act of Parliament brought in by John H. Tremayne, Esq. the member for Cornwall, which received the Royal Assent the 18th of June, 1808, entitled "An Act for providing suitable Interment in Church Yards or Parochial Burying Grounds, in England, for such dead Human Bodies as may be cast on Shore from the Sea, in cases of Wreck, or otherwise."

Although this Act has been in existence several years, I have reason to believe that it is not so extensively known as it well deserves to be. In Somersetshire, indeed, the parish of which I have the cure, was (as I am informed by the worthy Treasurer of the county) the first that took advantage of its useful and judicious provisions, and this within the last two years. It provides that, in cases where dead human bodies shall be cast on shore, the churchwardens and overseers of the poor of the parish where the body or bodies shall be found, shall cause the same to be removed and interred *in a decent manner* in the church-yard of such parish with all convenient speed;—that every minister, parish clerk, and sexton of such parishes shall perform their respective duties as is customary in other funerals, and shall admit of such body or bodies being interred in such churchyards without any improper loss of time, receiving for the same, by way of compensation for breaking of the ground, &c. such and the like sums as they would for paupers (of course those who are ex-parishioners) buried at the expence of such parishes.

The sum of 5s. is the reward appointed for those persons who shall, within six hours, give notice of the finding a dead human body, to one

of the churchwardens or one of the overseers of the parish. All expences incurred by discharging the duties enjoined by this Act are to be paid by the churchwardens or overseers, *who are to be reimbursed the same by the Treasurer of the County.* Parish officers neglecting to remove, and prepare for the interment of dead human bodies so found or cast on shore, within twelve hours after notice of the finding of them, are to forfeit and pay the sum of five pounds.

By this Act parishes on the sea coast are relieved from a severe burden, which heretofore had borne very hard upon them. And it may be hoped that by being now thrown on the county rate, the interment of such persons will be conducted with much greater decency than has often been the case.

B. C.

Bristol, January 12, 1820.

To the Editor of the Remembrancer.

Sir,

WHILE the great division of the Irish people into Protestant and Roman Catholic exercises such an influence over our minds, as to make us generally overlook all other religious subjects connected with our sister country, it must be acknowledged, that this very cause ought to excite our vigilance, and rouse the Churchman to watch over the Established Religion, and to point out the errors into which some of its mistaken ministers may have fallen. You are probably aware, that the tenets of Calvinism are making fearful progress among the established Clergy of Ireland, and you will perhaps have no objection to receive some information upon this subject, in the shape of extracts from a sermon preached at the visitation of an extensive diocese, and published at the desire of

the Bishop, since promoted to the weighty charge of the Archbishoprick of Tuam. I allude to "A Sermon preached by the Rev. George Brittain, Vicar of the Union of Kilmactranny, in the Diocese of Elphin, in the Cathedral Church of Elphin, on Thursday, Aug. 19, 1819, at the Annual Visitation before the Hon. and Right Rev. the Lord Bishop of Elphin, and the Clergy of the Diocese of Elphin, and printed at their request."

The text is striking and appropriate, *Where is the flock that was given thee, thy beautiful flock?* In discoursing upon this text, the preacher disclaims the attempt of drawing a parallel between the steward of God's mysteries and the guardian of the sheepfold, but proceeds in a series of interrogatories continued through several pages, to enquire from his reverend brethren, what were the instructions they had been in the habit of delivering to their respective congregations, and whether they had inculcated the several doctrines taught by the Articles and Homilies of our Church. He then revives the old complaint against the established Clergy of delivering only moral lectures, the *crambe repetita* of modern sectaries, and proceeds to describe imaginary sermons in order to point out what is *not* preaching the Gospel, illustrating his remarks by the example of Dr. Johnson, whose moral righteousness could not free him from the fear of approaching death; and then concludes with an attempt to answer the objections made against preaching justification by faith alone from its menacing with danger the Established Church, and giving rise to the numerous sects, which now deform this part of the Christian world.

But not to let these assertions rest upon the bare word of an anonymous writer, take the following extracts from the sermon itself. Towards the close of the fore-mentioned interrogatories we have the following query:

"Have we, without adding conditions of our own framing, unacknowledged by, and contrary to, the whole tenor of Scripture; or, without explaining away the plain and obvious meaning of Holy Writ; or, without trying to mend the work of God; or, without suffering our own prejudices against some particular doctrine to oppose any part of his revealed will; or, without endeavouring to fathom the deep and hidden mysteries, which angels desire to look into; or, without darkening counsel by words without knowledge, held forth the atonement of our blessed Saviour, as *of itself*, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and that neither is there salvation in any other, 'there being no other name under heaven given among men, whereby we must be saved?'"

Brittaine's Sermon, p. 7.

The imaginary sermon from a mere moral teacher, on the excellence of virtue, is followed by this singular sentence.

"Was no other doctrine expedient to be published but such as this? then has Christ died in vain; for it was as well, if not much better, preached by the learned heathen before his advent. They represented virtue in the most amiable light, and recommended a good life with powerful arguments; but their morality, like the morality of more modern times, failed to improve mankind! Why should we therefore drudge by the dim light afforded them, when the clear light of the Gospel shines to assist our labours? And where does the Gospel ever refer us to the recollection of a well spent life as the ground of a Christian's hope? In no instance—yes, I mistake, it does; but it is not to the experience of the individual, as far as he is concerned; it is to the well spent life of *Him*, who was delivered for our offences, died, and rose again.

"Besides, if this doctrine should

obtain among us, what are we to say to the notorious, though now penitent sinner, who is conscious that every day and every hour have helped to add a tremendous load of guilt upon his soul, and only wakens from his lethargy of sin, when stretched upon the bed of death? Are we to mock his agony by bidding him retrace the various good deeds that have marked his former life, and soothe his departing soul with the remembrance?

"The trial was made in the case of a man*, who had as few actual transgressions to accuse himself of, as most of his fellow creatures. Who always had a strong sense of religion, though his views of it were gloomy and narrow, and darkened by a shade of superstition. The doubts that harassed his mind, during life, haunted him with increasing violence as it drew towards a close; and he expressed his fears, that he might be an outcast from the presence of God. His friends, anxious to speak peace to his troubled soul, with well-meant flattery extolled his many virtues, his abstinence from gross sins; but particularly mentioned his numerous literary works, not one line of which ever spoke the language of vice, or advocated the cause of immorality; on the contrary, they plead in his own peculiar and nervous style, the interests of religion, and breath one uniform and high-toned strain of the purest morality. But his comforters were to him, as those of the patriarch of old, 'miserable' ones. He spurned the broken reed they offered for his support. His soul was thoroughly convinced of sin, and he declared, that 'every man must feel himself to be the greatest sinner that he knows.' His friends wondered, but could afford no other comfort.

"However, what man could not teach him, he was taught of God. A short time before his death, he saw safety in the merits of a cruci-

fied Redeemer, obeyed his affectionate call, cast his burden upon him, and we have every reason to hope and believe, that he slept in Jesus." P. 14.

But Mr. Brittaine proceeds much farther than this. In the 17th page he gives us an additional proof of his judgment and orthodoxy:

"Let us pursue the subject through one more stage, which brings us nearer the truth than either of those I have mentioned, but still is not the truth as it is in Jesus. The preacher, perhaps, brings forward the leading doctrines of Christianity, the fallen state of man, redemption through the Lord Jesus Christ, sanctification by the Holy Spirit, and explicitly ascribes the salvation of sinners to the free grace of God in Christ Jesus. But then, with a manifest inconsistency, incumbers that free grace with so many *conditions*; so many things to be done on our part; at one time declaring man's utter helplessness to assist himself; and the next moment investing him with superhuman powers; now bidding him fly to the city of refuge, whose gates are always open; then telling him that they will certainly be closed, unless he stops on the way, and raises a temporary refuge of his own; and so mingles the Law with the Gospel, and so identifies the threatenings of the one with the glad tidings of the other; and so misplaces faith and works, and so confounds the inward principle with the visible evidences, as to leave his hearers halting between two opinions; in doubt whether it is by a conformity to the law, or the acceptance of the Gospel, that they are to be saved; whether they are to obey *at once* the general call, that invites every one that thirsteth to come; and welcomes all, the most unworthy, the chief of sinners, and he that has no money to purchase it, to take of the waters of life freely; or to wait until they have performed some praiseworthy service, which may render their persons acceptable. If the

* Dr. Johnson.

trumpet ever gives so uncertain a sound, who will prepare himself for battle? If husks like these be ever offered to the famishing flock, while there is bread enough in their Father's house and to spare; who can be surprised if they stray into other pastures, and seek their food from any hand that offers to bestow it?"

And the evangelical Clergyman is vindicated from the charge of preaching faith without works; and his real doctrine is explained in this short sentence:

"If he cannot, therefore, allow works to usurp a station which they are incompetent to hold, can it be objected to him, that he dismisses them entirely, as unworthy of regard, when found in the place allotted to them? He will not indeed allow them to pretend, that they must lend their puny aid to tread the wine-press, when he knows that it was trodden alone by the Lord, who had none to help him; but he will rejoice to see them following in his train, that after all that is essential has been well done by him, they may wait upon the pardoned sinner, and adorn his life and conduct; so that men may see his good works, and glorify his Father which is in heaven." P. 19.

Such, Mr. Editor, are the sentiments and reasonings, which have received the implied approbation of the Bishop and Clergy of Elphin. Your readers will readily discover their errors and fallacies. Without detaining you at present with any remarks upon the real and upon the mistaken doctrine of justification, by faith, let me call your attention to what Mr. Brittain has said of Dr. Johnson. Would not any one, who is unacquainted with the Doctor's history, suppose that some material change in his religious sentiments had taken place a short time before his death? And is there any ground for this supposition, excepting in the very inaccurate language of Mr.

REMEMBRANCER, NO. 20.

Brittain? The Doctor is well known to have had an excessive fear of death, not from any doubt of the mercy of God, or any ignorance of the merits and mediation of Christ, but from a deep sense of his own guilt. This fear was increased by disease; and I am aware of no authority for saying it was ever overcome, although it certainly seems to have diminished as his last hour approached. But, supposing that it had increased, which if his disease had taken a different turn might very possibly have been the case, should we not still have every reason "to hope and believe," that one so pious and so penitènt, "slept in Jesus?"

On the subject of the conditions at which Mr. Brittain takes offence, I will only make one remark, viz. that they are introduced into the majority, if not into the whole, of the discourses of our Lord and his Apostles, and that they are evidently intended to qualify and limit the general promises of the Gospel. And, if we may appeal to the same authority, the recollection of a well-spent life, though not *the ground* of a Christian's hope, may still be permitted to augment his joy. Our Lord invariably represents the sentence to be passed at the day of judgment as connected with, and even dependant upon, the moral conduct of his disciples; and St. Paul triumphantly enumerates his doctrine, his manner of life, his purpose, faith, long suffering, patience and charity, his good fight, and his finished course, as confirming him in the hope of a crown of righteousness.

It appears therefore to be certain, that *free grace is enumbered with many conditions*, not by man, but by the all-wise and all-merciful Being, by whom that grace was given to man. Nor do we feel any difficulty in separating these conditions required, on our part, from any claim of merit that might entitle us to demand eternal happiness as a

3 P

debt due to us. Such merit we know that man cannot claim. Our own reason tells us, that for the creature to obtain a right to favour, in consequence of a benefit bestowed upon his Creator, is absurd and impossible. Would men but look to the meaning of the words they use, this, with many other errors, would speedily be corrected. *Condition* and *merit* are words perfectly distinct. We perceive, on reviewing the conditions on which eternal life is promised, that they all emanate from the goodness of God, and may be summed up in one short promise, that if in this life we pursue that line of conduct which is best calculated to promote our own happiness, and that of our fellow creatures, God will complete in a future life what we have endeavoured to begin, and bestow upon us happiness eternal.

In page 20, the preacher expresses his approbation of "*those who abhor their own righteousness as filthy rags.*" This is the very *shibboleth* of Calvinism. But whether the doctrine it involves be that of the Church of England, we must try

by referring to her Articles. *Good works* the preacher pronounces to be *filthy rags*: the Church, in her twelfth Article, teaches that they are *acceptable to God: we are to abhor them*, Mr. Brittain asserts *ex cathedra*; *they are pleasing to God* is the opinion of the Church, of which Mr. Brittain is a minister, speaking by those articles to which he has thrice at least subscribed. It is impossible for any contradiction to be more unequivocal than this. If those Clergymen who, in violation of that charity which *vaunteth not itself, is not puffed up*, assume or accept the appellation of *evangelical*, and claim a monopoly of all faith, and all knowledge, and all orthodoxy, it concerns them much to maintain that claim by shewing themselves superior to their brethren in all points. If they will be *masters in Israel*, it behoves them to know those things which belong to the faith, and not fall into errors so manifest, that even the unlearned may detect them.

S. D. N.

REVIEW OF NEW PUBLICATIONS.

Three Sermons on St. Paul's Doctrine of 1. Justification by Faith; 2. Original Sin; 3. Predestination; with Notes. To the whole is prefixed a Synopsis of the Argument of St. Paul's Epistle to the Romans. By the Rev. Thomas Young, A.M. Rector of Gilling, and late Fellow and Tutor of Trinity College, Cambridge. pp. 298. Rivingtons. 1820.

It is one of the many extravagant opinions maintained by Mr. Josiah Conder in his work on Protestant Nonconformity, that as the Apostolical Epistles were originally addressed to collective bodies of be-

lievers, and have subsequently undergone no alteration, it requires no extraordinary talent to comprehend them, and that in the hands of the people they may still be "safe from perversion and free from obscurity." This is a position, which it would be a waste of time to refute: it is sufficient to remark, that St. Paul himself declares that he spake of things hard to be uttered; that in St. Peter's judgment he dwelt upon things hard to be understood; that St. James thought it necessary to counteract the false conclusions which even in the Apostolical age were drawn from his doctrine; and that from that age to the present his

Epistles have been the occasion of perpetual controversy, and irreconcilable division in the Church. There is a difficulty inherent in all ancient writings, not so much from the nature of an obsolete language, as from the disuse of various manners and customs, to which the ancient writers allude, and from the change which has taken place in the sentiments of men, and in their peculiar modes of thinking and of arguing. There is an additional difficulty in the interpretation of ancient letters, when one part of the correspondence only is extant, when circumstances familiar to the original reader and writer are briefly alluded to and passed over without distinct explanation, when the subject and occasion of the letter are not illustrated by any contemporary record, and can only be collected from a severe and diligent examination of the letter itself. All these difficulties are accumulated in the Epistle to the Romans, and it has been the endeavour of Mr. Young to remove these difficulties, by ascertaining the main design of the Apostle in the composition of this Epistle, and thus to place upon the right foundation the doctrines which it involves.

"The doctrines of Justification by Faith, Original Sin, and Predestination, about which there has been and now is so much contest in the Church of Christ, have their foundation principally in certain passages of St. Paul's Epistle to the Romans. It follows therefore that the true, i. e. the SCRIPTURAL, statement of these doctrines must depend principally upon a right understanding of that Epistle, and of those passages in particular, in which the doctrines are found. And it was an earnest desire to become acquainted with the real truth of these doctrines, which led the author to a more particular study of the Epistle to the Romans," p. iii.

The result of this study is given in the volume before us, which comprehends a synopsis of the doctrinal part or the first eleven chapters of the Epistle to the Romans;

and three Sermons constructed in conformity with this synopsis, the first on Justification by Faith, in which the doctrine of St. Paul is reconciled with that of St. James; the second on Original Sin, as maintained by St. Paul in the fifth and seventh chapters of Romans; and the third on Predestination according to St. Paul and John Calvin. To each sermon is added a collection of notes, illustrating and confirming the doctrines contained in the several sermons.

The synopsis is introduced with the observation, that

"The Epistle to the Romans is evidently written in opposition to certain Jewish pretensions and prejudices; these were,

"1. A trust in the works of the law and especially in the rite of circumcision; as if by these they were already justified and instated in the favour of God; this led them to neglect the offer of the Gospel:

"2. A trust in their privilege as the chosen seed of Abraham, as if by that title they were constituted to all ages God's peculiar people, the objects of his affection and heirs of the promises: this led them to condemn the Gentiles as aliens; and to exclude them from all share in Messiah's kingdom." p. i.

These were the common prejudices of the Jews, and the object of the Apostle was to counteract them:

"The Apostle himself has, I conceive, laid down the subject of the Epistle with the utmost precision in chap. i. 16. where he affirms of the Gospel of Christ, that it is *δυναμις Θεου εις σωτηριαν παντι τω πιστευοντι Ιουδαιω τε πρωτω και Ελληνι*, the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek.

"Now this affirmation we may observe, comprehends these two things:

"1. The perfect *efficacy* of the Gospel to salvation; for it is *δυναμις Θεου εις σωτηριαν*, "the power of God unto salvation:" and this by implication includes the *inefficacy* of the law whether of Moses or of nature to that purpose.

"2. The *universal extent* of this saving efficacy in the gracious design of God, to all mankind, to Gentile as well as to Jew: *παντι τω πιστευοντι Ιουδαιω τε πρωτω και Ελληνι*, "to every one that believeth to the Jew first and also to the Greek."

"In this Epistle therefore the Apostle does mainly these four things:

"1. He shews the *inefficacy* of the law to salvation:

"2. He shews the perfect *efficacy* of the Gospel to the same:

"3. He destroys the exclusive claim of the Jew to the benefits of this salvation:

"4. He perfectly establishes the right of the Gentiles to be the people of God, through faith in Jesus Christ, without their coming under any obligation whatever to the law of Moses.

"These are the points upon which all his arguments bear with full and manifest effect: and the whole line of argument proceeds in the most perfect order, and in uninterrupted progression toward the conclusion expressed in chap. i. 16.—ου γαρ παισχυνομαι το ευαγγελιον τε Χριστου. δυναμις γαρ Θεου εις ειρη σωτηριαν παντι τω πιστευοντι, Ιουδαιω τε πρωτω και Ελληνι.
'For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek.'

"The great divisions of the Epistle, (I speak of the argumentative part only) are three:

"1. Concerning Justification, the first five chapters.

"2. Concerning Sanctification; the 6th, 7th, and 8th chapters.

"3. Concerning the Rejection of the Jews, the 9th, 10th, and 11th chapters." p. 6.

According to this simple and perspicuous arrangement, the Apostle in the first five chapters treats of Justification, and his argument proceeds in this order:

His purport is to shew, 1. That the Gospel is effectual to salvation in revealing God's gracious purpose of granting pardon of sin upon condition of Faith only; 2. That the law in revealing to all mankind both Jews and Gentiles God's wrath against sin and sinners is ineffectual to salvation. To this end he maintains that the Gentiles had a law or at least sufficient knowledge of God, which they misused, and therefore *they* are convicted of sin. (I. 19. ad fin.) He assumes that the Jews had a law, and obviates certain prejudices which they derived from that law, and shews that with God there is neither respect of persons nor dis-

inction in justice, that the obedient Gentile may be saved without circumcision, and the circumcised Jew perish without obedience, and that the knowledge of the law only aggravates the guilt of those who transgress it. (II.) The proof of general condemnation, that all are under sin, (III. 9.) is confirmed by various extracts from the Jewish Scriptures, (III. 10—18.) and thus is proved the inefficacy of the law for Justification, in revealing the knowledge of sin (III. 20.) without any dispensation of pardon. Thus is introduced the doctrine of Justification by Faith, (III. 21, 22.) equally necessary both to Jew and Gentile, (23.) and equally to be expected by both. (29.) To this argument the Jew naturally objects, 1. The merit of circumcision, 2. His descent from Abraham. These two objections are examined in the fourth chapter, and the Apostle "proves that Abraham himself was justified by faith and not by circumcision; (IV. 1—12.) therefore justification is by faith not by works of law and belongs to the uncircumcised Gentiles ~~not~~ less than to the Jews. 2. He proves that the believing Gentiles are part of the true seed of Abraham, intended in the promise; (IV. 13—18.) therefore the Gentiles by faith in Jesus Christ, have equal claim with the Jews to justification, and all other benefits of the covenant." Having thus established the *efficacy* of the Gospel to salvation, and its *extent* to all, the Apostle proceeds to the consideration of the other Gospel graces, in which it must be noted, that there is a certain order and progression, "from the first beginning of them, the pardon of sins past, to the crown and end of all eternal glory. This order is,

"1. Justification or pardon of sins past.

"2. Peace with God (ver. 1.) which ensues immediately upon Justification, and is the same with reconciliation (ver. 10.) and a state of favour (ver. 2.)

"3. The hope of glory (ver. 2.) or of the glorious inheritance of the sons of God in heaven. (See 1 Peter i. 3, 4.)

"4. The gift of the Holy Spirit (ver 5.) which is the seal of our adoption viii. 15. and the earnest of our heavenly inheritance. Ephes. i. 14.

"These are privileges freely conferred upon us by God, upon our admission by baptism into the Christian covenant.

"5. Sanctification of heart and life through the sanctifying influence of the Holy Spirit, vi. 2. 4. 6. 11. 14. 22. viii. 3. 4. 12. 13. This is the *condition* to be fulfilled on our part on which there follows:—

"6. A grounded hope of a glorious resurrection, v. 11. vi. 5. 8. 22. viii. 14. 16. 17. 18. 23. 24. 25.

"7. Salvation finally perfected in the everlasting possession of the heavenly kingdom, v. 9. 10. 11. vi. 22, 23. viii. 13. 17. 18. 19. 23." p. 35, 36.

"And thus in the five first chapters, the Apostle has shewn that in the gracious intention of God, and in all the privileges freely conferred by him, of Justification, Reconciliation, and Hope of Glory; the Gospel of Christ is most effectually the power of God unto salvation, and *that* universally and without distinction of Jew and Gentile." p. 41.

In the second part or three following chapters, the Apostle treats of sanctification, and in this part of his argument,

"1. He states the obligations to holiness, under which we are laid by our baptismal vow and other Christian engagements, and also by the different results of a life spent in the service of sin or the service of God; this he does in chap. vi.

"2. He enquires what helps were afforded toward sanctification in the Jewish and Christian dispensations? this he does in chapters vii. viii."

In the sixth chapter are enumerated the several obligations to Christian holiness, (which, in the Synopsis, are placed in a very distinct and prominent point of view;) and from one of these motives, insinuated in c. vi. 16., the Apostle resumes his argument in the seventh chapter, and pursues his main proposition in its two parts, shewing, 1. (vii. 7—24.) the utter inefficacy of the law to sanctification; and 2. (vii. 25. viii. 11.) that the grace of God's Holy Spirit, under the Gospel, supplies the great defect of the law. Having completed

his argument concerning Sanctification, (viii. 17.) the Apostle introduces the subject of persecutions, and alleges various arguments to confirm the faith and patience of the disciples under them.

"In the seventh and eighth chapters, therefore, the Apostle has done these three things:

"1. He has shewn the *inefficacy* of the law to sanctification.

"2. He has shewn the *efficacy* of the Gospel to the same.

"3. He has confirmed the converts, especially of the Gentiles, in the hope of their calling.

"And thus he has steadily prosecuted his main purpose, which was the proof of this proposition, that the Gospel of Christ is the power of God, the singular and effectual power of God unto salvation to every one that believeth." P. 75.

The third part of the Epistle, viz. the ninth, tenth, and eleventh chapters, treats of the *Rejection of the Jews*.

The calling of the Gentiles and the rejection of the Jews do not impeach the perfections of God: not his truth (ix. 6—9.) nor his justice, (10—18.) The objection of the Jew (19.) is obviated by quotations from the ancient prophets, (20—29.); and the Apostle proceeds to inquire into the cause of the rejection of the Jews, (ix. 30.—x. 3.) and in order to reclaim them from the fatal delusion of seeking to be justified by the law, he asserts that Christ is the *end*, or perfection of the law, (which argument he pursues, x. 5—10.) not to the Jews only, but to every one that believeth, as he proves by citations, (11—13.) In the remainder of the chapter he takes occasion to vindicate the divine commission of himself and the other Apostles to preach the Gospel to the Gentiles, as well from its necessity as from its success, and to obviate some further exceptions of the Jews. In the eleventh chapter he inquires into the nature, extent, and purpose of their rejection, and shews that it is not total, (xi. 1—10.) and that

it was intended 1. for the salvation of the Gentiles, (11.) 2. to provoke the Jews to emulation, (see ver. 11. 14. 25, 26. 31.) and finally, for the revival of true religion in the whole world. Under this view the Gentiles have no reason to despise the Jews. The whole concludes with a rapturous exclamation, (v. 33.)

"In these three chapters, therefore, viz. the ninth, tenth, and eleventh, the Apostle has kept close to his subject, the two parts of which were,

"1. To shew the efficacy of the Gospel to salvation, in opposition to the law.

"2. To establish the right of the Gentiles to the Gospel salvation, in opposition to the exclusive claim of the Jew.

"The former of these is distinctly insisted upon x. 3—10. where he is treating of the cause of the fatal miscarriage of the Jews.

"And with respect to the latter, (not to mention its being virtually included in the whole part concerning the rejection of the Jews) we need only to call to mind the following points in each of these chapters, viz.

"Chap. ix. 10—16. The divine justice in taking in the Gentiles to be his people is vindicated.

"Chap. x. 11—18. The benefit of Christ's redemption is proved to belong to all, Gentiles as well as Jews; and the mission of the Apostles to the Gentiles is vindicated.

"Chap. xi. 11, &c. The merciful plan of God's providence in rejecting the Jews and taking in the Gentiles is vindicated." P. 99.

It is obvious that a very contracted view of a Synopsis must be imperfect and indistinct: and the limits to which we are confined, and to which we have endeavoured to reduce the substance of one hundred pages, will not allow us to exhibit the variety of comment and paraphrase by which Mr. Young has drawn out the argument of the Apostle, has placed it in its proper light, and assigned to every part its natural bearing and connection. There is in Mr. Young's detail an ease and perspicuity which the necessary compression of an analysis will not admit; and the re-

mark is made, not in justification of the inadequacy of our attempt, but lest that inadequacy should be prejudicial to the merits of the author. There are, nevertheless, some to whom even our brief report may not be useless or uninteresting: some may be led to compare it with the schemes of other commentators, and others to study the argument developed in the volume before us. The following extract, although Mr. Young deviates in it from his usual brevity of annotation, is a pleasing specimen of his manner. The text on which he comments is Rom. ix. 17—29.

"Ver. 17. The instance of Pharaoh relates to God's righteous dealing in deserting hardened sinners and consigning them to destruction.

"To this last instance respecting God's hardening impenitent sinners, the Jew replies,

"Chap. ix. 19. *Τι ἐστὶ μέμψεται; τῷ γὰρ βουλευματι αὐτοῦ τις ἀνδραγμία;*

"Why doth he yet find fault? For who hath resisted his will?

"Now this being the known reply of men obstinate in wickedness, and resolved, at all events, to persist in their offence, (see Jer. ii. 25. xviii. 11. Ezek. xxxiii. 10.) the Apostle first of all indignantly repels it by a quotation from Isaiah xlv. 9.

"Chap. ix. 20. *Μὴ εἰπὶ τὸ πλάσμα τῷ πλάσαντι, Τι μὲ ἐποίησας ὅτις;*

"Shall the thing formed say to him that formed it, why hast thou made me thus?

"And then, by the instance of the potter, refutes the calumny intended to be conveyed, as if God were arbitrary and tyrannical in his dealings with his creatures:

"Chap. ix. 21. *Ἡ οὐκ ἐχρῆν ἐξουσίαν ὁ κεράμευς τῷ πηλῳ, &c.*

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?

"Which instance of the potter relates to the justice of God's dealing with both Jews and Gentiles, at this season of the publication of the Gospel; to his severity upon the impenitent Jews, and his goodness toward the returning Gentiles; and is a further vindication of both against the cavils of the Jew. In order rightly to comprehend its meaning we must read the passage of Jeremy, (xviii. 1—10.) from whence it is taken. There we shall perceive, that what the Apostle calls 'making

of the same lump one vessel unto honour and another unto dishonour' relates to God's dealing with a nation according to its use or abuse of his goodness. 'O house of Israel! cannot I do with you as this potter?' saith the Lord. 'Behold! as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I will benefit them.' (Jer. xviii. 6—10.)

"This the Apostle applies (v. 22, 23.) to the present case of Jews and Gentiles. The Jews, after long despising the riches of God's goodness, and forbearance, and long-suffering, are now become 'vessels of wrath fitted for destruction,' which came upon them to the full about ten or eleven years after the writing of this Epistle. The Gentiles, on the other hand, by attending to God's call in the Gospel, and submitting themselves to his mercy, are, from *vessels of wrath*, become, together with the remnant of believing Jews, 'vessels of mercy,' prepared by God unto everlasting glory.

"And that all this, both what regards the rejection of the nation of the Jews, and also the calling of the Gentiles, might seem the less incredible to the Jews, he shews them, out of their Scriptures, how it was all exactly predicted by their own prophets, (ver. 25. 29.)" P. 80.

To this passage a note is annexed:

"This ninth chapter undoubtedly contains a doctrine of *election*, and, accordingly, it is a wonderful favourite with Calvin and his followers. But it should have been well considered of *what sort* the election is; whether of *individuals* to *eternal life*, or of *bodies of men* to the *present privileges* of God's Church and people.

"1. In the first place, we may observe, that the whole question is about *nations and bodies of men*; the Jews on the one side and the Gentiles on the other; and that it respects their admission or non-admission to the *present privileges* of God's Church and people.

"2. Of the instances adduced in the

course of the argument, that of the potter relates to *nations and bodies of men*; see the place of Jeremy, whence St. Paul has taken it, xviii. 7. 'At what instant, I shall speak concerning a nation, and concerning a kingdom, &c.

"3. The instance of Jacob and Esau which looks the fairest for *individual election*, is to be understood of those patriarchs in their *national capacity*. Gen. xxv. 23. 'Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people,' &c. And the prophet Malachi, whom the Apostle cites ver. 13. explains the hating of Esau of *temporal* advantages and disadvantages. Mal. i. 3. 'I hated Esau, and I laid his mountains and his heritage waste for the dragons of the wilderness.'

"4. The *vessels of wrath* and the *vessels of mercy* are by St. Paul's own designation the *body of unbelieving Jews*, and the *Christian Church* consisting of Jewish and Gentile converts.

"5. Lastly it appears from xi. 22, 23. that those now 'grafted in,' viz. the Gentiles may be again 'cut off,' and those now 'cut off,' viz. the Jews, may be 'grafted in again.' Now this could not possibly have place in Calvin's system.

"Upon the whole we conclude that the *election* spoken of by St. Paul in this ninth chapter, is not of *individuals* to *eternal life*, but of *bodies of men* or *nations* to the *present advantages* and *privileges* of God's peculiar people." P. 83.

To this masterly summary of an irresistible argument it is almost superfluous to add, that the judgment pronounced in Jeremiah xviii. is not only expressly declared to relate to kingdoms and nations, and not to individuals, but to be neither arbitrary nor irreversible, but suspended upon conditions. "If that nation against whom I have pronounced turn from their evil, I will repent of the evil, that I thought to do unto them.—If it do evil in my sight, that it obey not my voice, then I will repent of the good," wherewith I said, I would benefit them. Such conditions and contingencies have no place in the Election of the Calvinists. In respect of Jacob and Esau, it should be observed, that St. Paul quotes the words of the Septuagint Version of

Gen. xxv. 23, the grammatical construction of which, necessarily restricts the sense to people and not to individuals: *και ειπε Κυριος αυτη* *Δυο εθνη εν γαστρι σου εστι και δυο λαοι* *εκ της κοιλιας σου διασταλ ησονται* και *λαος λαυ υπεριξει* και *Ο Μ ΕΙΖΩΝ* *ΔΟΥΛΕΥΕΙ ΤΩ ΕΛΛΕΞΟΝΙ*.

The conclusion of the Synopsis must not be omitted:

"If now a capable and impartial judge will take up the Epistle to the Romans, and go through it with this argument *as an hypothesis*; if it shall lead him easily and smoothly through the line of reasoning; if it shall enable him to see the perfect order and regularity of the Epistle, and the just connexion of the parts;—in particular how the Apostle proceeds in due order from justification, which is the first of Gospel graces, to the other privileges conferred in the Christian covenant, viz. reconciliation, sonship, and hope of inheritance, thence to the condition required in the covenant, viz. sanctification of heart and life; thence to the helps afforded for fulfilling that condition, by the grace of the Holy Spirit; thence to the crown of all, a glorious resurrection to bliss eternal; clearly demonstrating in each step the perfect efficacy of the Gospel to the great end, Salvation; lastly, if it enters into every part and fills up the whole:—then he will have from his own experience a fresh and convincing proof that this was the *true hypothesis*; for none but the true one, in a composition of such length and such singularity of structure, could solve all the phenomena and lead us safely through the whole extent and complication of argument." P. 102.

The three Sermons contained in this Volume are constructed in conformity with the principles exhibited in the Synopsis; and if the correctness of the Synopsis, and of the interpretations, to which it leads should be established, the results as to the subject matter of these Sermons will be:

"1. *Justification by faith* will appear to be intended by St. Paul of our *Baptismal Justification*, or of the remission of sins and admission to God's favour which are granted to the convert at his baptism, and which are on all hands agreed to be *by faith only*, without any regard whatever to any preceding merit, or demerit of works.

"2. The doctrine of *Original Sin* will

be established not only as to the fault and corruption of our nature; but also as to the state of guilt and condemnation into which all mankind were brought by the offence of Adam.

"3. *Predestination* will appear to be, not as Calvin's system makes it, a decree most revolting to our conceptions of the Divine attributes, selecting a few to certainty of Salvation, and consigning the great majority to certainty of damnation, without any regard to any foreseen merits or demerits of the elect, or of the reprobate; but that most signally gracious purpose of God's unspeakable mercy, by which, in the counsels of eternity, he decreed to gather together in one all things in Christ, and to admit the Gentiles together with the Jews to be heirs through faith of the hope of everlasting glory." p. vi.

The great design of the Sermon on Justification by Faith only is to reconcile the apparently conflicting doctrines of St. James and St. Paul. In the view, which Mr. Young has taken of the question, both Apostles speak of the same works, viz. good works, although in different respects; and of the same faith or "belief and trust in Jesus Christ as the Redeemer and Saviour of the world." Upon these points therefore they do not appear to differ, nor do they need to be reconciled.

"We come now to the very hinge upon which our reconciliation of the two Apostles is to turn; to the only point indeed of this inquiry, in which there is much appearance of difficulty, viz. St. Paul's sense of *justification*.

"To be *justified* is in general to be *cleared of guilt and accepted as righteous*, before God the Judge of all; but although the word has this general sense in both the Apostles, yet as it may have respect to *different times*, it is clear that it may denote not the *same*, but *different* justifications.

"There are *two* justifications belonging to every true and faithful disciple of Christ; one in this life, the other in the next: the first in baptism consisting in the remission of all sins past, according to the exhortation of St. Peter to the conscience-struck Jews: '*Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins*:' (Acts ii. 38.) and of Ananias to Saul: '*Arise and be baptized, and wash away thy sins*:'

(Acts xxii. 16. comp. Acts x. 43.) this we call our *first* justification: the other at the judgment of the great day, 'the day of wrath and revelation of the righteous judgment of God,' (Rom. ii. 5.) 'when God shall judge the secrets of men by Jesus Christ.' (Acts ii. 16.) This we call our *final* justification." p. 123.

This is language, which although supported by the authority of the first Reformers and of Waterland, to which may be added that of the learned Bishop Bull, who, however he may differ from Mr. Young in other respects and points of the controversy, is decided on the necessity of a careful distinction "*inter justificationem primam ac secundam*," has been denounced in modern days as *unchristian* doctrine. But unchristian as it is now called, was it not the doctrine of our Lord himself, when he spake of some who should be justified by their words, or condemned by their words? The justification of these men was not simply that which is *by faith only*, and consequently there are some who shall not be finally justified by faith only; and there is *another* justification distinct from that *by faith only*. It becomes therefore a question of the very highest importance: what is St. Paul's notion of justification in the text? Rom. iii. 28.

"For the forming of this decision, the grounds of judgment which present themselves to my mind as alone solid and satisfactory, are three:

"1. The scope of the argument, of which the text is the conclusion:

"2. The design of the Epistle and the general course of the argument in the eight first chapters:

"3. The language used by the Apostle himself in speaking of this justification." P. 125.

Mr. Young proceeds to investigate the sense of the Apostle by these criteria, with great ability and with frequent reference to the preceding Synopsis.

"And now from all the *three* grounds of judgment proposed, we think the decision—
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sion most plain and certain, that the justification spoken of by St. Paul, when he says 'that a man is justified by faith without the deeds of the law,' is our *first* justification, which consists in the free remission of all sins past; in children *original*; in others both *original* and *actual* sin; and the effect of which is to translate the believer from under the frown of God's wrath, and to place him as a righteous person in his sight, an object of his favour and capable of the riches of his mercy in Christ Jesus.

"But the justification spoken of by St. James when he says, 'Ye see then how that by works a man is justified and not by faith only,' cannot be our *first* justification; for he is arguing with professing Christians, who would needs hope to be *saved* by faith without works; in other words, with men who had received their *first*, about the means of securing their *final* justification. 'What doth it profit my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked or destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it have not works, is dead being alone.' (ii. 14—17.)

"Thus then we have sufficiently proved, that St. Paul and St. James speak of *different* justifications; and we are now enabled to explain, what we before remarked, that although they speak of the *self* same works, yet they speak of them in different respects.

"As St. Paul is speaking of our *first* justification, when he excludes works from all share in it, he must necessarily be understood of works *going before justification*. Comp. Eph. ii. 8, 9. 2 Tim. i. 9. Tit. iii. 4—7.

"On the other hand, St. James as he has not our *first* justification at all in his view, but is looking forward to *final* justification, when he requires works as necessary to this, must needs be understood of works, *which follow after justification*.

"And now your thoughts have already reached the goal to which I was leading them; you perceive that the Apostles are already reconciled. They are placed far out of all danger of *contradicting* each other, and where the propositions compared, relate to different subjects, to show that they are not inconsistent, is to reconcile. St. Paul speaks of preceding works as not meriting our *first* justification; St.

James of works succeeding our *first*, as required in order to our final justification." P. 137.

Thus is the doctrine of the two Apostles reconciled, and the argument of St. Paul is cleared both of difficulty and of danger, and placed in a view, which presents neither offence to the rational divine, nor occasion of abuse to the enthusiast.

"And now can it possibly be necessary that we should put in any caution in favour of the orthodoxy of our doctrine? If men were disposed to judge favourably, or rather if they were not resolved to judge unfavourably, in controversies of religion, such caution would be utterly unnecessary. Can it possibly be imagined or insinuated, that I have done any injury to the great Christian doctrine 'of Justification for the sole merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings?' Salvation by Christ only and no merit of our own righteousness, is so vital to Christianity, and so pervades the Gospel system, that surely one party ought to conceive it impossible that the other should not hold it. But though we cordially and joyfully embrace that doctrine, as our only hope and consolation; yet we do not think ourselves obliged to find it in every text of Scripture, in which good men have supposed that they found it."

If this discourse should obtain the notice which it merits, it is not probable that the distinguishing doctrine which it involves, viz. that there is a present justification commencing in baptism, distinct from final justification in the day of account, a doctrine immediately opposed to the popular theology of the day, will be suffered to pass without a contest. It is a doctrine, however, which may be defended without difficulty and without fear. The basis on which Mr. Young has rested his position is its consistency with the true interpretation of the Epistle to the Romans. It may be secured by other passages of Scripture; nor is it unworthy of remark, that if the antient Jews in the admission of proselytes by baptism; and the primitive Fathers in reference to the remission of sins in

baptism, did not use the precise word *justification*, they at least appear to have admitted the thing which that word denotes. The doctrine is also agreeable to the catechism of our Church, and, without multiplying authorities in its defence, we will recite some few of the questions proposed by Bishop Marsh to the Candidates for Orders in the Diocese of Landaff, the answers to which are supplied in the argument of Mr. Young.

"Does not the Church of England distinguish Justification from everlasting Salvation?"

"Do not our articles represent Justification as preceding the performance of all our good works?"

"Does not therefore our Justification, as the term is used in our Articles, take place in this present world?"

"Is not everlasting Salvation the same as everlasting life or happiness in the world to come?"

"Is not then our Justification the mere commencement of that of which, in the general scheme of Redemption, everlasting Salvation is the end?"

"When we are justified, are we not, in the words of the eleventh Article, 'accounted righteous before God?'"

"When we are accounted righteous before God, and so accounted 'for the merits of our Lord and Saviour Jesus Christ,' are we not admitted to the benefits of the Christian covenant?"

"Is not therefore our Justification our admission to the Christian covenant?"

"Do we not enter into covenant with God through Christ at our baptism?"

Mr. Young's second Sermon is upon "the Doctrine of Original Sin, delivered by St. Paul in the fifth and seventh chapters of the Epistle to the Romans;" a doctrine which too many have misunderstood, and too many have vainly endeavoured to explain away. It is principally in opposition to those who dispute or deny the doctrine, that Mr. Young undertakes to shew that it is a Scriptural doctrine, and to maintain:

"1. The state of guilt and condemnation in which mankind were placed by the offence of Adam,

"2. The corruption of nature derived from him to all his race." P. 153.

The first point, selected from Romans v. is established by a diligent attention to the comparison, which the Apostle himself institutes, betwixt Adam and his performances, and Christ and his performances, and by maintaining the necessity of understanding the Apostle's words, not in a figurative, but in their proper and natural sense.

"The state of the unregenerate man described by St. Paul in the seventh chapter of the Epistle to the Romans, consisting in a slavery to sin, arising from the reigning influence of this law of sin in his members, establishes the second part of the doctrine of original sin, which is the corruption of nature derived from Adam to all his posterity. P. 166.

The doctrine thus established is further illustrated by a reference to St. Paul's exposition of the nature of justification and sanctification, delivered severally in those parts of the epistle, from which these views of original sin are taken, and in the conclusion the doctrine is vindicated from its importance "in a doctrinal point of view, as affecting our understanding of holy Scripture, and comprehension of the scheme of man's salvation," and "in a practical point of view also as affecting the exercise of the clerical functions." It is indeed important to defend this doctrine, as a scriptural truth, which occupies a prominent station in the articles, which every clergyman is required to subscribe, and in the offices which he is daily required to administer.

"Predestination, according to St. Paul, proved to be different from that of Calvin," is the subject of the last discourse. The text is Romans viii. 28, 29, 30, in which

"We have not only the name of the thing to predestinate, but we have also the whole order and progress of this divine work: the origin and foundation of it, the purpose of God; the means adopted for carrying it into effect, calling and justification; and the end and crown of all, our

glorification. So that our text furnishes us with *three tests*; by which to try the truth and genuineness of Calvin's doctrine of predestination.

"1. The *purpose* of God, respecting which the decree of predestination was made;

"2. The *means* adopted by divine wisdom for carrying that decree into effect;

"3. The *end* proposed, namely, our glorification." P. 188.

The purpose itself, to which both the means employed and the end proposed are subordinate, is first considered, after a succinct exposition of the sense in which that purpose has been and may be understood.

"We have all heard of a tremendous purpose, according to which God decreed from all eternity to elect a small number out of the great mass of mankind, and to draw them to himself by irresistible grace; but to reprobate all the rest, i. e. the far greater number, and to consign them to eternal perdition, without any regard whatever to any foreseen merits or demerits, either of the elect, or the reprobate.—This, according to Calvin, is the divine purpose of predestination.

"But there is another purpose of God of a far different sound from this now mentioned, spoken of by St. Paul in several places, (Rom. xvi. 25. Eph. i. 9.; iii. 5, 9. Col. i. 26, 27.) under the title of a *mystery*; hid from ages and generations in the unfathomable depths of the divine counsels, but now in the gospel times made manifest, and revealed unto the holy apostles and prophets by the Spirit; the purpose of God, namely, to take in the Gentiles to be his people, together with the believing Jews, 'that (to use St. Paul's words) the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel.' Eph. iii. 6."

This purpose of God, asserted by St. Paul, is placed in opposition to that conceived by Calvin, and proved to be that intended in the text; first, from the argument of language, (especially in Ephes. i. 3—11.; iii. 1—6.) secondly, from the general design of the epistle; and lastly, from the drift of the argument in the text, in which it was

the design of the apostle to comfort the disciples in a state of persecution. The second part of the proof is very forcibly maintained, and it is shewn, it is demonstrated, that St. Paul's argument is quite irreconcilable with Calvin's notions of predestination, and altogether consistent with the purpose of calling the Gentiles.

The second criterion furnished in the text is the *means* of carrying the divine purpose into effect.

"Observing, therefore, that certain *means*, viz. *calling* and *justification*, had been insisted on by the apostle, as made use of by God for the adoption of the Gentiles; observing also the same *means* to be so particularly described in the work of divine predestination; a presumption arises in our minds, that, in both these cases in which the apostle, speaking to the same persons, describes the same *means* to be used, he regards the same *end* and *purpose*; in other words, that predestination, in St. Paul's sense, respects the divine purpose in taking in the Gentiles.

"And this presumption will be raised to a good degree of assurance, if we observe further, that on this supposition we can see a reason why, after reminding them that 'all things work together for good to them that love God, to them that are the called according to his purpose,' the apostle should add so very remarkably those words in the 30th verse, 'Moreover whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified.' For it will be as if he had said, the consolation of being the objects of God's peculiar regard, how great soever it may be, as undoubtedly it is the greatest, you may take to yourselves. For what are the tokens whereby this *purpose* of love is manifested to the world? Are they not these—calling and justification? But both these you know belong to you Gentiles; ye are both *called* and *justified*; therefore notwithstanding your present trial of afflictions, ye are the objects of God's love, who has predestinated you unto the adoption of children by Jesus Christ to himself. Eph. i. 5.

"But on the other supposition, that predestination is an absolute decree for the saving of certain individuals, we are at a loss to discover with what intention or propriety these words are brought in. For calling being general, justification also being a grace bestowed upon all be-

lievers at their baptism, these would be no distinguishing marks of the chosen few, and therefore could give no additional weight to the argument before suggested for patience and perseverance.

"Under the same *test* with the *means* we proposed to comprehend the *objects* also of the divine predestination, the *called* and the *justified*. Who then, we ask, are those *called* and *justified*, whose final glorification is represented by St. Paul as already fixed and determined by the Divine decree? Upon consideration of the tenour of the apostle's argument, we must needs conclude, that they are no other than those very persons, whose *calling*, *justification*, and complete title to the heavenly inheritance, has been so triumphantly established in the former part of the epistle; the whole body, that is, of believing Gentiles. For when the apostle had set himself to vindicate, at great length, the calling, justification, and adoption of certain persons, and when at the close of his argument he sums up, as it were, those same privileges with a triumphant assurance of their final issue in heavenly glory; how is it possible to conceive any other but that he is speaking in both cases of the same persons? The whole course of his argument, and the rules of good reasoning, evince this so clearly, that I hope it may be taken for granted. But the same persons, who are the *called* and the *justified*, are also the *predestinate*. The *predestinate*, therefore, according to St. Paul, are those very persons to whom he is writing, and the Gentile converts in general; or rather they are the whole body of believers, the universal Church of Christ, those 'vessels of mercy,' which God hath afore prepared unto glory, 'even us,' the apostle says, 'whom he hath called not of the Jews only but also of the Gentiles.' P. 206.

The third criterion furnished by the text, is the end proposed by the divine purpose in the use of the means, namely eternal glory.

"This then being the crown of divine predestination, the question will be; is this state of glory so immutably decreed to the predestinate, that they cannot possibly come short of it? In other words, is the decree of predestination at once and finally decisive of the eternal blessedness of the predestinate?

"Certainly according to Calvin, predestination is from all eternity decisive of the final condition. Indeed to infer the end from the beginning is the very charac-

teristic of that system, inasmuch that the salvation of Calvin's elect is never for one moment doubtful, nor can any more be hindered or prevented, than the will of God can be obstructed by the power of man. Nay, so far has this notion prevailed, even beyond the limits of Calvinism, that the very name of predestination seems to carry with it a certainty and infallibility of effect.

"But now in St. Paul all this is different. The Christians, whom in his several epistles he addresses are 'predestinate,' 'elect,' 'chosen of God from the beginning to salvation;' yet is their final state still exposed to hazard, and their inheritance of the promises suspended upon a condition." P. 211.

Numerous texts are recited in proof of this uncertainty of the salvation even of the elect, or predestinate: and the conclusion from these authorities, is that

"It is therefore most abundantly clear that according to St. Paul's sense, predestination is not decisive of the eternal state, but that even to the predestinate the crown of righteousness is suspended upon a condition, the condition of perseverance unto the end, in the faith and obedience of Jesus Christ."

Copious as have been our extracts from this volume, we cannot forbear to transcribe the mild and affectionate conclusion of this discourse, and we wish that it could reach the eyes and the ears of the very many whom it concerns, whom the tenets of Calvinism have perplexed with doubts which they cannot resolve, and with apprehensions which they cannot overcome.

"Such is the result of our examination, and it amounts indeed to nothing less, than the utter overthrow of Calvin's doctrine of predestination. At such a result as being both for the honour of God and the benefit of man, you will doubtless rejoice with me: but only if it shall appear to your mature consideration, to be a just deduction from the true sense of the great Apostle in his Epistle to the Romans. But most of all would that man be disposed to rejoice, if such an one there should chauce to be among you, whose reason told him that Calvinism could not be true; and who yet contemplating this and some similar texts of Scripture, as it were at a dis-

tance, was held in some fear and suspense, because he thought that he saw something in them which looked that way; and the more so because he ever held himself in readiness, from a pious awe and just reverence for the word of God, to bow his reason to the authority of the Scripture; such an one I say, would be most of all disposed to rejoice with me, at the result of this examination, if it has served to convince him, that there can be no fear of discovering Calvinism in any text of Scripture, when fairly examined, and interpreted, as it always must be, if we sincerely wish to find God's truth, according to the design of the writer, and the sense of the context.

"And now let us beseech Almighty God through our Lord Jesus Christ, to send into our minds the grace and illumination of his Holy Spirit, that we may come to the study of the Scriptures with sincere hearts and unbiassed affections, and that we may find there not our own sense, nor the sense of any human teacher, but the true sense of that heavenly teacher, who guided the Apostles into all truth. Amen."

The doctrine of Calvinistic predestination, except among the most ignorant and infatuated of the people, is even now but in little estimation. It is contrary to every sober view of the divine attributes, and of the meaning and design of the Gospel; it is irreconcilable with every genuine interpretation of the Scriptures, and it derives its whole support from some few isolated texts, forcibly detached from their contexts. We trust that the true exposition even of these perverted texts will at length prevail, and that the Calvinistic system will be remembered only as the fanciful invention of a man, of unquestionable genius, learning, zeal, and piety, but nevertheless a man whose authority may be questioned without presumption, and to whose judgment it is not necessary to defer. It has always been our opinion, that all the parts of this system are indissolubly connected, and that no member of it can be wounded, without injury to the whole body. We therefore rejoice the more in the "utter overthrow of Calvin's doc-

trine of predestination," because in the confutation of this doctrine, already overlooked and concealed, disputed and denied, by its supposed advocates, we anticipate the rejection of other kindred doctrines. Calvinistic regeneration will not easily recover from the defeat which it has sustained in the recent controversy; and the most plausible and most popular doctrine of justification by faith only, has been placed by Mr. Young upon a foundation from which it will not soon be removed.

We have adverted to the probability, that in the angry spirit of the age, Mr. Young's doctrine will be controverted; we do not apprehend that it will be confuted.—Whoever contends with him must be prepared to seize the very *jugulum causæ*. He has given no advantage to his adversary. Mild, humble, and pious, he indulges in no angry invectives, which challenge vindictive recriminations; nor does he digress into rapid declamations, or into perplexed and intricate argumentation, in the mazes of which the polemic may lose himself, and mislead his reader. There is in his discourses nothing but the plainness and soberness of Christian reasoning, a calm consideration of the design of the original argument, and a steady and severe collation of part with part, and text with text. In this manner, Mr. Young has laboured to contribute "towards a genuine interpretation of the doctrines of holy Scripture, and by that means to the gradual extermination of error." These are the purposes for which he wrote, and he has not written in vain.

The Life of Wesley; and the Rise and Progress of Methodism. By Robert Southey, Esq. Poet Laureate. 2 Vols. 8vo. 11. 8s. Longman. 1820.

MR. SOUTHEY introducest his long-

promised work by observing that the sect or society of Methodists has existed for the greater part of a century, that they have their seminaries, and their hierarchy, their own regulations, their own manners, their own literature; form a distinct people, an *imperium in imperio*, in England; are extending widely in America, and in both countries number their annual increase by thousands; and that yet the history of their founder is very little known beyond the limits of those who are termed the religious public. He might have added, that even this limited public is much better acquainted with the leading events in Wesley's life, than with the nature, or origin, or tendency of his system. In one quarter he is confounded with his own illiterate teachers, and in another he is regarded as a patron saint. One class, which has the honour to reckon Mr. Southey among its members, is aware of his errors, but still considers him a public benefactor—another, in which we are desirous to be enrolled, is not blind to his various and very uncommon merits; yet thinks that, on the whole, he did more harm than good.

We feel convinced that this last opinion will eventually prevail—and, though it obviously is not the opinion of Mr. Southey, yet we suspect that his labours will contribute to give it strength.—His well merited popularity will recommend the history of Methodism to the attention of numbers who had previously treated it with unmerited neglect—his candid and perspicuous narrative will guide them gently through the labyrinth, without giving any violent shock to their prejudices, or producing any unnecessary intellectual fatigue; the peculiar merits and failings of his hero, will be perceived, and Wesley's life will be contemplated in the light of a curious problem, which the historian, the politician, the philosopher, and the Christian are alike concern-

ed to solve. It will soon appear that Wesley was no ordinary fanatic—that methodism, in his hands, was not a mere religious faction, begotten by pride, and nursed by ambition and hypocrisy; that he laboured sincerely to improve his fellow-creatures by the application of that remedy which God himself has given us, and that his virtues and vices, his strength, and his weakness, his opinions and actions, his success and his failure are interesting to every friend to Christianity and to mankind.

The shortest and best method of establishing this position, will be to take a brief view of Wesley's life. Some remarks upon his character may be introduced as we proceed; and the more particular consideration of his doctrine, and system, its origin, and its consequences, its merits, and its defects, shall be resumed in the next Number of our Review. The founder of the Methodists, says Mr. Southey, was emphatically of a good family, in the sense wherein he himself would have used the term; his father, grandfather, and great grandfather were all clergymen. The second was patronised in the time of the Commonwealth by the famous John Owen; was ejected for non-conformity at the period of the Restoration, and died at the age of thirty-three, leaving two sons. The younger of these, disgusted by the violence of the party among which he had been brought up, was reconciled in his youth to the Church, and continued through life a zealous Churchman. At Oxford, he supported himself, while an undergraduate, by giving instruction to others; and after he had been two years in orders, he settled upon a curacy in the metropolis, and married a daughter of Dr. Annesley, one of the ejected ministers. Mrs. Wesley, like her husband, had renounced the dissenters in early youth; and, like him, was remarkable for a strong understanding, and a pious blameless life. They had no

less than nineteen children; but only three sons and three daughters seem to have grown up.

Mr. Wesley was thought capable of forwarding the plans of James II. and preferment was offered to him if he would preach in their behalf. But, instead of accepting the offer, he refused to read the King's declaration—preached pointedly against his conduct; and when the Revolution was effected, was the first who wrote in its defence, and was rewarded with the living of Epworth, in Lincolnshire. The rectory of another small parish in the same county, was the only additional preferment which he ever obtained. His prospects, at one time, appeared to brighten; but the dissenters resented his desertion, and had interest enough to thwart his plans. His second son, John, the founder of the Methodists, was born at Epworth on the 17th June, 1703. When John was six years of age, the parsonage-house was set on fire; in the confusion, he was left behind in the nursery, and did not awake till the stair-case had fallen in, and the flames already blazed in the room. No ladder could be procured—and he was saved with great difficulty. He ever remembered this deliverance with the greatest gratitude; and in reference to it, he had a house in flames engraved as an emblem under one of his portraits, with the motto "Is not this a brand plucked out of the burning."

In 1715, while John was at school, a singular circumstance happened to the family, which became the subject of his serious attention at a later period of his life, and is recorded minutely by Mr. Southey in an Appendix. This circumstance was a loud and long continued knocking in different parts of the house—the cause of it was never discovered, and the family seem to have been satisfied that it was preternatural. Wesley was evidently of the same opinion; and Mr. Southey, though aware that he must

expect to be ridiculed for not treating the story as utterly incredible and absurd, maintains that the testimony upon which it rests, is far too strong to be set aside upon account of the strangeness of the relation. We are unable to discover where this strength lies. If due allowances be made for imagination and exaggeration, all that remains might have been contrived by the servants or the daughters: the latter were told by their father that their lovers had probably something to do with the mystery; and though this opinion was afterwards rejected, it was never disproved; the outside of the house was never watched, nor was any sufficient investigation ever instituted. It was plainly a Jacobite goblin, and was particularly outrageous when Mr. Wesley prayed for the King. Mrs. Wesley and her sons were of the same politics as *Jeffery*, (the name by which the spirit was known in the house) and we presume that the daughters also took part with their mother, who had once been separated from her husband in consequence of political disputes. The eldest son, Samuel, was in London, and, upon being informed of this last circumstance, he observed, "As to the devil's being an enemy to King George, were I the King myself, I should rather Old Nick should be my enemy than my friend." We infer from this, that Samuel was not completely convinced; he asked repeatedly for more information, and though of course he spoke with caution to his parents who believed the story, and to his sisters who were in the house with them and under their care, he might still have remained as incredulous as we are. The noises continued nearly two months, and then finally ceased: they had been heard by the children for a fortnight, before Mr. Wesley was informed of them; the family was well acquainted with the manner in which goblins usually conduct themselves; and Mrs. Wes-

ley having specially prayed that she might not be interrupted at her devotions, the request was granted. If Samuel Wesley was in possession of all these facts, he will be excused by our readers if not by Mr. Southey, for suspecting, that the agents were merely human.

Samuel was at this time an usher at Westminster; his rise in the world was prevented by his jacobitism; but he was distinguished for integrity, piety, learning, and wit. The third son Charles was placed under him at Westminster; John was educated at the Charter House, and became remarkable for his quietness, regularity, and application. He went to Christ Church at the age of seventeen; and it is supposed that both he and Charles were supported at the University by the kindness and liberality of their brother Samuel.

When John Wesley had passed through the ordinary course of study, and was of an age to take orders, he applied himself closely to theological studies, and two books which he read laid strong hold upon him; *Kempis de Imitatione Christi*, and Taylor's *Holy Living and Dying*. At first he thought the former too severe, and his mother, whom he consulted, was of the same opinion. But Jeremy Taylor obtained complete possession of his mind; "he resolved to give up all his life, all his thoughts, words and actions to God, being thoroughly convinced that there was no medium, but that every part of his life, not some only, must either be a sacrifice to God or to himself, that is in effect to the Devil." The *imitation* which had been found repulsive, appeared so no longer; on the contrary, it was perused with sensible comfort. His father perceived the change with joy, and said to him, "God fit you for your great work; fast, watch, and pray, believe, love, endure, and be happy; towards which you shall never want the most ardent prayers of your affectionate father." At this period

Wesley also declared his strong dislike to the Calvinistic doctrine of predestination, and advanced opinions and arguments upon the subject, from which he never afterwards swerved. He was startled at first by the seventeenth article; but was convinced upon enquiry that it no wise derogated from God's free grace, nor impaired the liberty of man. These studies produced a great change in his frame of mind; and having prepared himself in heart as well as knowledge, he was ordained Deacon by Bishop Potter in 1725, and was elected a fellow of Lincoln College in the following year.

His removal to this new abode enabled him to break off most of the connections which he had formed in Oxford, and he determined never again to have a chance acquaintance. He formed and pursued a scheme of severe and extensive study, and being also much engaged in conducting the business of his college, his time was completely occupied. His religious feelings, however, increased, and made him wish for retirement, and he was glad to take the curacy of his father's living of Wroote. There he resided two years, at the expiration of which he was again summoned to Oxford to serve the office of tutor and moderator in his college. His brother Charles was now at Christ Church, and being convinced of the necessity of that austere and serious life which had long been practiced in his family, he formed an association with a few under-graduates of similar sentiments for the purpose of religious improvement. They lived by rule, and received the sacrament weekly; and when John Wesley returned to Oxford he became their director and guide. The name of Methodists, was now given to the Society, and various other designations were invented. "I hear," says old Mr. Wesley, "my son John has the honour of being styled the father of the Holy Club, if it be so, REMEMBRANCE, No. 20.

I am sure I must be the grandfather of it, and I need not say I had rather any of my sons should be so dignified and distinguished than to have the title of his Holiness." Among the members of this singular and celebrated association we find the names of Harvey and Whitfield.

"They were now about fifteen in number: when first they began to meet, they read divinity on Sunday evenings only, and pursued their classical studies on other nights; but religion soon became the sole business of their meetings: they now regularly visited the prisoners and the sick, communicated once a week, and fasted on Wednesdays and Fridays, the stationary days of the Ancient Church, which were thus set apart, because on those days our Saviour had been betrayed and crucified. They also drew up a scheme of self-examination, to assist themselves, by means of prayer and meditation, in attaining simplicity and the love of God. Except that it speaks of obeying the laws of the Church of England, it might fitly be appended to the spiritual exercises of St. Ignatius Loyola. Its obvious faults were, that such self-examination would leave little time for any thing else; that the habits of life which it requires and pre-supposes would be as burthensome as the rules of the monastic orders; and that the proposed simplicity would generally end in producing the worst of artificial characters; for where it made one out of a thousand a saint, it would make the rest inevitably formalists and hypocrites. Religion is defined in this scheme to be a *recovery of the image of God*. It cannot be doubted that they who framed it were filled with devotion the most fervent, and charity the most unbounded, however injudicious in many respects the means were whereby they thought to promote and strengthen such dispositions in themselves. But Wesley, when he had advanced in his career, looked back upon himself as having been at this time in a state of great spiritual ignorance: and the two leading ministers, who drew up for the use of the Methodists, and under the sanction of the collected preachers, the life of their founder, remark, that in this scheme the great sincerity and earnestness of Wesley and his friends are discernible, but that 'the darkness of their minds as to gospel truths is very evident to those who are favoured with true evangelical views.'" Vol. I. p. 54.

About this time Wesley became acquainted with William Law, whose writings completed what the "Holy Living" had begun. Law was now at the height of mysticism; and his works have exerted a permanent influence over the peculiar tenets of Wesleyan Methodism; he furnished John Wesley with the substance of many an impressive sermon when he said, "Religion is the most plain simple thing in the world. It is only we love him because he first loved us."

About this time Samuel Wesley began to suspect the wisdom of his brother's proceedings, and repaired to Oxford to satisfy himself on the subject. The general conduct of the association; and all their principles received his unqualified approbation; but he condemned John's excessive austerity, and perceived that some of his companions were diseased both in mind and body. He joined his father in an attempt to persuade John to settle at Epworth, urging more especially the declining state of the father's health and his wish that a parish in which he had laboured so long and so carefully should not be handed over at his decease to a careless successor, and that his wife and daughters might not be forced to quit a home to which they were attached. The attempt did not succeed. John argued as if his own salvation would be rendered impossible, if he settled at Epworth. He said he could not stand his ground there for a month against intemperance in sleeping, eating, and drinking: he dreaded the company of good sort of men as the bane of piety; the point was whether he should serve Christ or Belial. More good also he averred was to be done at Oxford; the schools of the prophets were there—was it not a more extensive benefit to sweeten the fountain than to purify a particular stream?—Mr. Southey observes that this answer was more characteristic of the man than creditable to his judgment.

The truth of this remark will not be questioned when we find Wesley, after his return from Georgia, arguing against a residence at Oxford, because it did not appear that God had any work for him there!! He did not like retirement at Epworth; and therefore he persuaded himself that Oxford was the school of the prophets and the fountain. He did like itinerating and field-preaching, and then he had no particular call to the University!

Old Mr. Wesley died soon after "at a good old age and ripe for immortality." The widow and daughter, (only one remained unmarried,) were left with little or no provision; and Samuel was their main support. John proceeded to London with a manuscript work upon the Book of Job, which his father had been anxious to finish before his death. The trustees of the new colony of Georgia happened to be at this time in search of persons who would preach the Gospel to the settlers and Indians, and their attention was soon directed to Wesley and his society. The situation was pressed upon him with so much earnestness, that he said at last, they might ask his mother's approbation, and determined that if she were willing he would receive her assent as the call of God. Her answer was, had I twenty sons I should rejoice that they were all so employed, though I never should see them more. His brother Samuel, and William Law, likewise approved of the plan; the former thinking that Georgia would be a proper field for Wesley's ardent spirit; and Wesley himself imagining that the conversion of the Indians would be comparatively an easy task. His brother Charles, who was now ordained, went out as secretary to General Oglethorpe, and Ingham, one of the Oxford Society, likewise accompanied him; they embarked at Gravesend on the 14th Oct. 1735.

Wesley had hitherto been restrained by some regard to appear-

ances; but his ascetic principles were now reduced to practice. He and his companions wholly left off the use of flesh and wine; and confined themselves to vegetable food, chiefly rice and biscuit. Having slept on the floor one night, because his bed had been wetted in a storm, he thought that he should not find it needful to sleep in a bed any more. He wrote to his brother Samuel, beseeching him, by the mercies of God, to banish all such poison from his school as the classics, which are usually read there, and his course of life was altogether as severe as the rule of a monastic order. There were six and twenty Moravians on board the vessel going to join a party of their brethren from Herrnhut. Their piety, simplicity and equanimity, made the strongest impression upon Wesley; and an intimate acquaintance was presently formed, which had a most important influence upon the rest of his life.

Immediately after his arrival at Savannah, Wesley entered on the duties of his appointment as chaplain to the colony; but obstacles arose which prevented all attempts to convert the Indians. At first he was well pleased with his new situation. "All was smooth, and fair, and promising; many seemed to be awakened, all were full of respect and commendation."

"All might have continued well, could he but have remembered the advice of Dr. Burton, to consider his parishioners as babes in their progress, and therefore to feed them with milk. Instead of this, he drenched them with the physic of an intolerant discipline. Following the rubric in opposition to the practice of the English church, he insisted upon baptizing children by immersion, and refused to baptize them if the parents would not consent to this rude and perilous method. Some persons he would not receive as sponsors, because they were not communicants; and when one of the most pious men in the colony earnestly desired to be admitted to the communion, because he was a dissenter he refused to administer it to him, un-

less he would submit to be re-baptized; and he would not read the burial-service over another for the same reason, or for some one founded upon the same principle. He was accused of making his sermons so many satires upon particular persons, and for this cause his auditors fell off; for though one might have been very well pleased to hear the others preached at, no person liked the chance of being made the mark himself. All the quarrels which had occurred since his arrival were occasioned, it was affirmed, by his intermeddling conduct. 'Besides,' said a plain speaker to him, 'the people say they are Protestants, but as for you they cannot tell what religion you are of; they never heard of such a religion before, and they do not know what to make of it.'

"It was not merely by his austere opinions and ascetic habits that Wesley gave occasion to this notion. With all his rigid adherence to the letter of the rubric, his disposition for departing from the practices of the church, and establishing a discipline of his own, was now beginning to declare itself. He divided the public prayers, following, in this respect, the original appointment of the church, which, he said, was still observed in a few places in England; so he performed the morning service at five, and reserved the communion office, with the sermon, for a separate service at eleven: the evening service was at three. He visited his parishioners from house to house in order, setting apart for this purpose the hours between twelve and three, when they could not work because of the heat. And he agreed with his companions to form, if they could, the more serious parishioners into a little society, who should assemble once or twice a week for the purpose of improving, instructing, and exhorting each other: from these again a smaller number was to be selected for a more intimate intercommunion, which might be forwarded partly by the minister's conversing singly with each, and partly by inviting them altogether to the minister's house on Sunday afternoons. Mr. Oglethorpe so far accorded with his views of reformation, as to give orders that no person should profane the Sabbath by fishing or fowling upon that day; but the governor, who had cares enough to disquiet him, arising from the precarious state of the colony, was teased and soured by the complaints which were now perpetually brought against the two brothers, and soon began to wish that he had brought out with him men of more practicable tempers." Vol. I. p. 96.

These difficulties and disputes were brought to a crisis by a love affair. General Oglethorpe was of opinion that a good wife would be the most effectual remedy for Wesley's distemper; and accordingly determined to make a match between him and Miss Sophia Causton, a niece of the chief magistrate at Savannah. She was a woman of fine person and polished manners, and was easily induced, says Mr. Southey, to bear her part in a design which was to cure an excellent man of his extravagancies, and give her a good husband. She was introduced to him as one suffering under a wounded spirit; and placed in a particular manner under his spiritual guidance. Female attentions were perfectly new to Wesley, and they so far succeeded as to make him entertain serious intentions of marrying the lady by whom they were bestowed. His friends, however, and especially the Moravians, saw through the scheme; he referred the matter to their decision; it was discussed in full conclave by the bishop and elders, and their advice, that he should proceed no farther in the business, was implicitly obeyed. The lady immediately made another choice; and the reflections entered in his manuscript journal on the day of her marriage, prove the greatness of the sacrifice which he had made. Hitherto no blame can attach to Wesley; but his subsequent conduct was something more than imprudent. He first reprehended the new-married lady privately for some things in her conduct which he thought reprehensible, and very shortly after repelled her openly from the communion. The consequence was a complete breach with her uncle Mr. Causton, and an action at law against Wesley for defaming his niece. The treatment which he now experienced was altogether inexcusable, his private letters to Miss Causton were published by her family; an indictment was preferred against him upon various

frivolous charges, and he was not permitted to leave Savannah without finding bail. The reasons which he assigned for wishing to return to England, were that there was no possibility of instructing the Indians, and that he had neither found or heard of any one who was desirous of instruction. Thus in the same manner in which he refused first to quit, and afterwards to return to Oxford, he gave a plausible, but incorrect account of his motives; for in reality he could not have expected to find what he never sought, and the main object for which he had proceeded to Georgia was relinquished without one serious effort for its accomplishment. As his enemies were anxious to hasten his departure, they contented themselves with formally protesting against it, but left him in reality at liberty to follow his inclinations. He arrived at Charles-Town with some difficulty, and embarking there for England, he reached his native land in safety after an absence of two years and four months.

The greater part of his voyage had been past in heaviness and fear; he reflected upon all the circumstances of his past life, and found himself still deficient in that readiness to die which he thought must inevitably result from an assurance of his own salvation. The inference which he drew was, that having gone to America to convert others, he had himself need of conversion to God; that he was in want of that faith which frees from sin, and by which the whole body of sin is destroyed. With the assistance of the Moravians this faith was soon obtained, and thus Wesley's great departure from doctrinal truth and soberness, is traced up to an impatience of that dejection to which we all are liable; to a longing after the untroubled serenity which he afterwards obtained, and considered as the special gift of God.

He arrived in London at a time

when the minds of the religious public were strongly excited by the preaching of his old pupil, George Whitfield. Whitfield had preserved and enlarged the Society at Oxford, and had adorned it by a life of greater abstemiousness, and more uninterrupted mortification than Wesley had ever been able to exhibit. The consequences were a dangerous illness, a narrow escape from death, and after innumerable buffetings of Satan, and many months inexpressible trials, a sudden and perceptible relief from the burden of sin, an abiding sense of the pardoning love of God, and a full assurance of faith. In this frame of mind was George Whitfield ordained—the doctrines which he preached may be easily imagined; but the effects produced by his sermons will be altogether incredible, unless we remember his extraordinary natural qualifications for the office of a public speaker. His voice and action are described as perfect; his language was uninterrupted, forcible, and persuasive; and his hearers were alarmed or consoled at his pleasure. So great was the curiosity which he found or created in the metropolis, that on Sunday mornings in the latter months of the year, the churches were thronged, though he preached at six o'clock; and even the streets were filled with people going to hear him with lanthorns in their hands. Wesley had strongly pressed him to come out to Georgia, and it was on the eve of his departure thither that he had been preaching in London. He sailed from the Downs a few hours only before Wesley's vessel arrived there; the ships passed within sight of each other; and when Wesley learned that his coadjutor was on board, he would fain have persuaded him to return; but Whitfield saw the impropriety of so sudden a change, and proceeded on his voyage.

Upon the second day after his arrival in London, Wesley preached from

these words—"If any man be in Christ, he is a new creature." His doctrine accorded with what had been previously said by Whitfield, and he was informed that he was not to preach again in that pulpit. He now became a regular disciple of the Moravians. Peter Boehler, a distinguished man among them, was his constant companion and teacher, and by him, says Wesley, "I was clearly convinced of unbelief and of the want of that faith whereby alone we are saved." Boehler advised him "to preach faith till he had it, and then *because* you have it, you *will* preach faith." This direction was followed; and produced the intended effect; a better rule can hardly be conceived for the propagation of error; and there can be no doubt that the secret which was communicated to him by Boehler served subsequently to increase the number of Wesley's disciples. His eloquence and their own consciences convicted them of sin—he proposed his New Birth as a remedy to be taken upon trial; and they deceived themselves by the very words which they were using merely for an experiment. A similar delusion has been practised by the infidel—the doubting disciple has been too often assured that if he will venture to act as if Christianity were not true; his prejudices will vanish, and he will soon perceive its falsehood.

About this time Wesley addressed a remarkable letter to his old spiritual instructor William Law, in which the latter was roundly charged with ignorance of the Gospel; and asked how he could answer it to their common Lord for never having preached "believe and thou shalt be saved," and for scarcely ever naming the name of Christ, so as to found any thing upon faith in his blood. Law's answer is very temperate, and well deserves to be remembered,

"As you have written," said he, "in obedience to a divine call, and in con-

junction with another extraordinary good young man, whom you know to have the Spirit of God, so I assure you, that considering your letter in that view, I neither desire, nor dare to make the smallest defence of myself. I have not the least inclination to question your mission, nor the smallest repugnance to own, receive, reverence, and submit myself to you both in the exalted character to which you lay claim. But upon supposition that you had here only acted by that ordinary light, which is common to good and sober minds, I should remark upon your letter as follows: How you may have been two years preaching the doctrine of the two Practical Discourses, or how you may have tired yourself and your hearers to no purpose, is what I cannot say much to. A holy man you say, taught you thus: *Believe and thou shalt be saved, Believe in the Lord Jesus with all thy heart, and nothing shall be impossible to thee. Strip thyself naked of thy own works and thy own righteousness, and flee to him.* I am to suppose that till you met with this holy man you had not been taught this doctrine. Did you not above two years ago, give a new translation of Thomas à Kempis? Will you call Thomas to account, and to answer it to God, as you do me, for not teaching you that doctrine? Or will you say that you took upon you to restore the true sense of that divine writer, and to instruct others how they might best profit by reading him, before you had so much as a literal knowledge of the most plain, open, and repeated doctrine in this book? You cannot but remember what value I always expressed for Kempis, and how much I recommended it to your meditations. You have had a great many conversations with me, and I dare say that you never was with me for half an hour, without my being large upon that very doctrine, which you make me totally silent and ignorant of. How far I may have discerned your spirit, or the spirit of others that have conversed with me, may, perhaps, be more a secret to you than you imagine. But granting you to be right in the account of your own faith, how am I chargeable with it?" Vol. I. p. 164.

Charles Wesley, whose sojourn in Georgia had been chiefly remarkable for the extraordinary treatment which he had received from Oglethorpe, returned to England before John; and having been at the point of death in Oxford, from repeated attacks of a pleurisy, and

having been visited when in that condition by John Wesley and Boehler, had now, in the words of the former, found peace for his soul; and the great event of John's conversion was also at hand. It took place on Wednesday, May 24th, 1738.

"On the evening of that day he went very unwillingly to a Society in Aldersgate Street, where one of the assembly was reading Luther's preface to the Epistle to the Romans.—What followed is considered by his disciples as being of deep importance; it may therefore best be given in his own words: 'About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed; I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested, this cannot be faith, for where is thy joy?'—How many a thought arising from that instinctive logic which is grounded on common sense, has been fathered upon the personified principle of evil. Here was a plain contradiction in terms,—an assurance which had not assured him. He returned home and was buffeted with temptations; he cried out and they fled away; they returned again and again. 'I as often lifted up my eyes,' he says, 'and He sent me help from his holy place. And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace: but then I was sometimes, if not often conquered; now I was always conqueror.'" Vol. I. P. 168.

The elder brother Samuel, of whom we have lost sight for some time, was now informed of the lamentable errors into which his brothers had fallen. When Samuel left Westminster and removed to Tiverton, a family of the name of Hutton, who were much attached to him, desired John and Charles to make their house a home; and thither, on their return from Geor-

gia, both of them had repaired. But Charles now took up his quarters at a brazier's in Little Britain, that the brazier might help him forward in his conversion: and John was the cause of much grief to the Huttons by gaining a complete ascendancy over the mind of their son. Shortly after John's conversion, he stood up on a Sunday evening after prayers, and assured Mr. Hutton and his family that he had never been a Christian till within the last five days; and that the only way for them to become Christians was to believe and confess that they were not so now. Mrs. Hutton answered, "If you were not a Christian ever since I knew you, you was a great hypocrite, for you made us all believe you were one." The good woman complained to Samuel; relating these and other circumstances, and adding, that her son would no longer obey his parents, if John Wesley should happen to think that the conduct of which they disapproved would tend to the glory of God. Samuel's answer is *unanswerable*.

" 'Falling into enthusiasm,' said he, 'is being lost with a witness; and if you are troubled for two of your children, you may be sure I am so, for two whom I may in some sense call *mine**, who if once turned that way will do a world of mischief, much more than even otherwise they would have done good, since men are much easier to be led into evil than from it.—What Jack means by his not being a Christian till last month, I understand not. Had he never been in covenant with God?—'then,' as Mr. Hutton observed, 'baptism was nothing.' Had he totally apostatized from it?—I dare say not: and yet he must either be unbaptized, or an apos-

tate, to make his words true. Perhaps it might come into his crown, that he was in a state of mortal sin unrepented of, and had long lived in such a course. This I do not believe; however he must answer for himself. But where is the sense of requiring every body else to confess that of themselves, in order to commence Christians? Must they confess it whether it be so or no? Besides a sinful course is not an abolition of the covenant; for that very reason because it is a breach of it. If it *were* not, it would *not* be broken.

"Renouncing every thing but faith, may be every evil, as the world, the flesh, and the devil: this is a very orthodox sense, but no great discovery. It may mean rejecting all merit of our own good works. What Protestant does not do so? Even Bellarmine on his death-bed is said to have renounced all merits but those of Christ. If this renouncing regards good works in any other sense, as being unnecessary, or the like, it is wretchedly wicked; and to call our Saviour's words *the letter that killeth*, is no less than blasphemy against the Son of Man. It is mere Quakerism, making the outward Christ an enemy to the Christ within." Vol. I. P. 171.

" 'I do not hold it at all unlikely, that perpetual intenseness of thought, and want of sleep, may have disordered my brother. I have been told that the Quakers' introversion of thought has ended in madness: it is a studious stopping of every thought as fast as it arises, in order to receive the Spirit. I wish the canting fellows had never had any followers among us, who talk of in-dwellings, experiences, getting into Christ, &c. &c.; as I remember assurances used to make a great noise, which were carried to such a length, that (as far as nonsense can be understood) they rose to fruition; in utter defiance of Christian hope, since the question is unanswerable, What a man hath, why does he yet hope for? But I will believe none, without a miracle, who shall pretend to be wrapt up into the third heaven. I hope your son,' he continues, 'does not think it as plainly revealed that he shall print an enthusiastic book, as it is that he shall obey his father and his mother. Suppose it were never so excellent, can that ever supersede your authority? God deliver us from visions that shall make the law of God vain! I pleased myself with the expectation of seeing Jack; but now that is over, and I am afraid of it. I know not where to direct to him, or where he is.—I heartily pray God to stop the progress of this lunacy.' Vol. I. P. 173.

* "Mrs. Hutton says in one of her letters, 'your brothers are much more obligated to you than many children are to their parents; you doing for them as a most kind and judicious parent, when you had not the same obligation.—It seems probable that both John and Charles were beholden to him for the means of their education.'"

We regret our inability to follow Mr. Southey through the very interesting chapter in which he details Wesley's visit to the Moravians in Germany. The value of the narrative is increased by containing much information which Wesley's Journals do not afford; and the history of the Moravians alone might furnish matter for a longer article than we can bestow upon the whole of the present work. The principal effect produced upon Wesley by what he heard and saw at Herrnhut, was a firmer conviction of the reality of instantaneous conversions and a further experience of the peace and joy by which they were followed; and his journal relates the *experiences* of the most remarkable men with whom he conversed. His spirit, however, rebelled against the despotic authority of Count Zinzendorf, and the unvaried life at Herrnhut must have possessed few real charms in the eyes of one who never wished to remain a week in the same place. He became acquainted in Germany with the bands and classes, the love-feasts, and watch nights of the Moravians, and similar regulations were adopted in his own society. Upon his return to London, Wesley found that this Society, which had been kept together by his brother Charles, consisted of thirty-two persons; many misunderstandings and disputes had arisen among them; but Wesley's presence appeared to restore harmony, and he had quickly eight bands of men, and two of women, under his spiritual direction.

Gibson was at this time Bishop of London; and the two brothers waited upon him to justify their conduct. The Bishop said, "if by assurance you mean an inward persuasion whereby a man is conscious in himself, after examining his life by the law of God, and weighing his own sincerity, that he is in a state of salvation and acceptable to God I do not see how any good Christian can be without such assurance."

The Wesleys answered, that they contended for this!! The rest of the conversation is equally creditable to Gibson, and equally unworthy of the Wesleys.

Whitfield returned in a short time from Georgia, for the purpose of receiving Priest's Orders, and of obtaining contributions for the foundation and maintenance of an Orphan House in the colony. And inferior as Whitfield was in most respects to Wesley, it must be confessed that the steadiness with which he pursued this object throughout life, the alacrity with which he crossed and re-crossed the Atlantic, risking, and in some degree sacrificing, his power and popularity in England, and of course increasing the influence of his formidable competitor, is no slight proof of the sincerity and disinterestedness of his character. He had not Wesley's wisdom, or his learning, or his ambition. The preaching talents of both continued to attract immense congregations; their zeal, which became more irregular every day, gave offence to many respectable clergymen; and the pulpit was properly refused to men who set prudence at defiance. These were the joint pretences for Whitfield's first field preaching; and the ice being broken, he had other reasons for persevering.—Crowds were drawn together by the novelty of the practice. The preacher's voice, as he assures us, was heard at the distance of a mile; and the number of his congregation often exceeded twenty thousand!! Whitfield had also a great longing to be persecuted, as Mr. Southey clearly proves; and, as the Ecclesiastical Courts were too lenient or too feeble, he sought for opponents in the Whitsuntide rabble, and voluntarily exposed himself to the practical jokes of Moorfields.

"While Whitefield thus with such signal success was renewing a practice which had not been seen in England since the dissolution of the monastic orders, Methodism in London had reached its high-

est point of extravagance, and produced upon susceptible subjects a bodily disease, peculiar and infectious; which both by those who excited and those who experienced it, was believed to be part of the process of regeneration, and therefore the work of God. The first patients having no example to encourage them, naturally restrained themselves as much as they could; they fell however into convulsive motions, and could not refrain from uttering cries: and these things gave offence at first, and occasioned disputes in the society. Charles Wesley thought them 'no sign of grace.' The first violent case which occurred, was that of a middle-aged woman in the middle rank of life, who for three years had been 'under strong convictions of sin, and in such a terror of mind, that she had no comfort in any thing, nor any rest day or night.' The minister of her parish, whom she had consulted, assured her husband that she was stark mad, and advised him to send immediately for a physician; and the physician being of the same opinion, she was bled, blistered, and drenched accordingly. One evening in a meeting where Wesley was expounding to five or six hundred persons, she suddenly cried out as if in the agonies of death, and appeared to some of those about her almost to be in that state; others, however, who began to have some experience in such cases, understood that it was the crisis of her spiritual struggles. 'We prayed,' says Wesley in a letter to Whitefield, 'that God who had brought her to the birth would give her strength to bring forth, and that he would work speedily that all might see it, and fear, and put their trust in the Lord.'—'Five days she travailed and groaned being in bondage, then,' he continues, 'our Lord got himself the victory,' and from that time the woman was full of joy and love, and thanksgivings were rendered on her account.

"Another woman was affected under more remarkable circumstances: Wesley visited her because she was 'above measure enraged at the *new way*, and zealous in opposing it.' He argued with her till he perceived that argument had its usual effect of inflaming more and more a mind that was already feverish. He then broke off the dispute and entreated that she would join with him in prayer, and she so far consented as to kneel down: this was, in fact, submitting herself. 'In a few minutes she fell into an extreme agony both of body and soul, and soon after cried out with the utmost earnestness, 'Now I know I am forgiven for Christ's sake!' Many other words she uttered to the same

effect, witnessing a hope full of immortality. And from that hour God set her face as a flint to declare the faith which before she persecuted.' This Wesley calls one of the most surprising instances of divine power that he ever remembered to have seen. The sincerity of the subject he never questioned, and perhaps there was no cause for questioning it; like Mesmer and his disciples he had produced a new disease, and he accounted for it by a theological theory instead of a physical one. As men are intoxicated by strong drink affecting the mind through the body, so are they by strong passions influencing the body through the mind. Here there was nothing but what would naturally follow when persons, in a state of spiritual drunkenness, abandoned themselves to their sensations, and such sensations spread rapidly, both by voluntary and involuntary imitation." Vol. I. P. 237.

This is the explanation proposed by Mr. Southey of the most extraordinary circumstance in the history of Methodism; and, as we have not got a better to offer in its stead, we shall perhaps be deemed fastidious for pronouncing it unsatisfactory. That a bodily disorder was produced among the hearers of Wesley, may now be regarded as an undisputed fact. That many of those who suffered from it, are above all suspicion of being deceivers, will also be allowed. And that Wesley himself, though disingenuous and jesuitical, was incapable of participating in a system of imposture, can be doubted only by those who are utterly ignorant of his character. Yet still we must think that on almost every occasion there was premeditated fraud on the part of the actors, and infantine credulity in the spectators of these scenes. There was no instance previously on record of a parallel case. Bishop Lavington, it is true, compares the fits produced by Wesley, to the hysterical affections of the Popish impostors and devotees; and shews that such affections may both be counterfeited exactly, and also may be really brought on at the option of the patient. But he does not cite a single instance from all

the volumes he had consulted, in which a preacher went about the country throwing his congregations into fits. The Bacchanals of old times, and the modern French prophets, and the various fanatics or lunatics, alluded to by Lavington, are examples of what we may perhaps term religious convulsions, and which no one in his senses can attribute to divine inspiration. These convulsions, once excited, would spread with rapidity; and they might be excited regularly in a particular person by thinking on a particular subject: but that in different places, and at different times, a given subject should never be discussed without the accidental presence of some individual whom it would thus effect; that this should never have occurred until the days of John Wesley; and that the privilege of producing and suffering such things should have been reserved for him and his followers, is in fact far more incredible than that he should be in possession of miraculous power. At one time Wesley certainly claimed such power; and if we suppose that he merely relates what he saw, and that there were no impostors among his congregation, the claim is less extravagant than we have been accustomed to consider it. Admit on the other hand that Wesley has coloured his descriptions somewhat highly; and that there were a few worthless hypocrites among his ordinary hearers, and the deficiency in Mr. Southey's hypothesis may be easily supplied. We are not sure, indeed, that he would object to the addition, though the passage just quoted would seem to prove it. In a subsequent chapter, he distinctly says, that some of the convulsions were feigned; and we have only to suppose that a trick which was discovered at Everton escaped without detection in Bristol and London.

Wesley's own explanation of the fits which he was accustomed to produce has been placed in its pro-

per light by Warburton and Lavington. They erred, as it has since appeared, in charging him with hypocrisy and imposture. The good old age to which his life was protracted gave him ample time for recovering the ground that he had lost, and for establishing his integrity upon unquestionable evidence. But that evidence is not contained in the first volume of his Journals; and if such a book appeared now in the name of any living Methodist, no man could be thought uncharitable for doubting his sincerity. Wesley was exposed by his opponents with the full force of learning and of wit: and Warburton cannot be altogether acquitted of unfairness. Yet on this subject of the extacies he has not exceeded the truth, when he accuses Wesley of continual shifts and doubles; nor is there any misrepresentation in those extracts from the Journals, which prove that the very same symptoms were ascribed to the spirit of God and to the devil; and which charge Wesley with making full as good an use of a possession from below as of an inspiration from above. It is certain that there was no consistency in his explanation of the extacies; he leaned, as at all other times, to the theory which suited his purpose, and saved his credit; and he left his self-contradictions to shift for themselves.

It is lamentable to observe, while this part of his character has so many imitators, and his other and better qualities so very few, that the power of producing extacies has been transplanted into America, and is returning thence to Britain. Fearon has described Transatlantic Methodism in language quite as horrid as any that was quoted by Warburton or Lavington; and there are preachers now in England who are determined not to be out-done*.

The first Methodist preaching-house was built at Bristol; the foun-

* Vide *Christian Remembrancer*, No. 12, p. 738.

dation was laid in May, 1759. Wesley did not originally intend to be the proprietor, but he found it necessary to become so before the building was finished. His classes and bands were introduced at Bristol at the same time. He justified them all upon the same convenient principle, that they did good; and thus silenced his conscience on the subjects of canonical obedience and schism. His brother Samuel, who died in 1739, had warned his family of the inevitable consequences of this conduct. "Their societies," he said, "are sufficient to dissolve all other societies but their own." "He only can stop them from being a formed sect in a very little time, who ruleth the madness of the people." That Wesley had no such intention we readily believe; but the people who came to his preaching, were less inconsistent than their teacher, and a considerable body of them, at this period, left the church. The connexion with the Moravians was concluded about the same time. There was a real difference of opinion upon mystical subjects; and what was more, the German brethren bore true allegiance to Count Zinzendorf, and could not be brought to acknowledge the supremacy of Wesley.

Accordingly he took a large building in Moorfields which had been a cannon foundry during the civil wars; and being thus prepared he called upon his old Society to renounce the antinomian tenets which had crept in upon them; and upon their refusal *he delivered his own soul*, by declaring them in error, giving them up to God, and desiring those that were of his judgment to follow him: a few persons, and but a few withdrew with him; and became the original members of his first distinct Society; his oldest friends and pupils, Hutton, Ingham, and Delamott continued with the Moravians. Zinzendorf came to England, and had an interview with Wesley in Gray's Inn Walks; but the minds of both were

too aspiring to yield, and the breach being irreparable, was formally announced to the world. Wesley's conduct upon this occasion can add nothing to his reputation; and it is astonishing that it did not put an end to his career. The men with whom he had lived for several years in such intimacy, he now described as stained by the grossest pollutions: they were proud, they were hypocritical, indolent, sensual, and treacherous—and all this he must have known a long while, and carefully concealed it from the world; or else, as is most probable, he must have invented it since the quarrel. We are aware of no other instance in which Wesley conducted himself so indecently—his temper never led him so far astray again.

And yet it was tried shortly after in as tender a point. He differed from his coadjutor Whitfield on two important points;—The free, full, and present salvation from all the guilt and all the power of sin, was maintained by the former and not admitted by the latter; and while Whitfield supported the Calvinistic doctrine of election and irreversible decrees, Wesley preached universal redemption and universal grace. They disputed on these subjects at first with moderation; but controversy by degrees produced its usual effect. Wesley had for some time been accustomed to make up his mind on very important occasions by drawing lots. His general method was to open the bible, and to follow the advice which appeared to be contained in the first text that he read. Thus his separation from the Moravians had been determined upon, when he consulted the Testament, and opened it at these words, "What is that to thee; follow thou me;" and the die was now cast, and a breach with the Calvinists rendered it inevitable, because having prepared two lots, the one that he drew bore the inscription, "Preach and Print," and a celebrated sermon against Calvinistic predestination was preached

and printed accordingly. This fact was communicated to Whitfield; and in answer he commented justly upon the absurdity and presumption of the practice; and reminded Wesley that on a former occasion he had used the same argument, and afterwards confessed that "God had given him a wrong lot." This answer was published, and naturally excited Wesley's anger; he spoke of it in his Journal as a betraying of secrets; and Whitfield subsequently acknowledged that it was an improper breach of confidence. It is to be observed, however, and lamented that this check did not cure Wesley of his very objectionable habit—He persisted in it more or less to the end of his life; preaching on chance texts, and frequently drawing lots both upon trifling and important subjects. The immediate cause of the separation from Whitfield, was the violence of some of his partizans. They accused John and Charles Wesley of preaching against predestination more than any Atheist, and of pleasing the world with universal redemption. Wesley discovered that these charges were in circulation, and produced a proof of the fact at a meeting near Bristol. The authors of them were present, and maintained that the charges were true; and Wesley had again recourse to the same skill and management, which had stood him in so much stead upon his separation from the Moravians. He recommended and obtained an adjournment of the discussion; and at the next meeting he produced and read the following paper,

"By many witnesses it appears that several members of the Band Society in Kingswood have made it their common practice, to scoff at the preaching of Mr. John and Charles Wesley; that they have censured and spoken evil of them behind their backs, at the very time they professed love and esteem to their faces; that they have studiously endeavoured to prejudice other members of that society against them, and in order thereto, have

belied and slandered them in divers instances; therefore, not for their opinions, nor for any of them (whether they be right or wrong) but for the causes above mentioned, viz. for their scoffing at the word and ministers of God, for their tale-bearing, backbiting, and evil-speaking, for their dissembling, lying, and slandering; I John Wesley, by the consent and approbation of the Band Society in Kingswood, do declare the persons above mentioned to be no longer members thereof. Neither will they be so accounted until they shall openly confess their fault, and thereby do what in them lies to remove the scandal they have given."

"No founder of a sect or order, no legislator, ever understood the art of preserving his authority more perfectly than Wesley. They came prepared for a discussion of their opinions and conduct, and they were astonished at hearing themselves thus excommunicated." Vol. I. p. 380.

The result was that the rebel leaders withdrew, and were followed by about half the meeting. Whitfield now returned a second time from America; his affections were evidently alienated from Wesley: the falling off in his congregations he attributed to the poisonous doctrines of Arminius, and at last he honestly declared that they preached two different gospels, and could therefore no longer act together. Wesley's resentment was confined within narrow bounds; he reproached his old pupil somewhat too coarsely with ignorance and inability to argue; but seems to have entertained no feelings of permanent hostility.

Methodism was now reduced to the shape on which we shall hereafter comment, and Wesley entered immediately upon that system of itinerant preaching, in which he persevered for fifty years. Newcastle was the first scene of his labours and his success. There was some difficulty however in obtaining a place whereon to build the meeting-house; and Wesley observes, "We can get no ground for love or money. I like this well; it is a good sign; if the devil can hinder us, he shall." The devil was foiled, and the meeting-house built. The next

place at which Mr. Southey introduces us to him is at Epworth, his native village; where, as he says of himself, according to the strictest sect of his religion, he had long lived a Pharisee. He was repelled from the communion by the curate, and bore the insult with meekness; but it does not appear that his thoughts reverted to the time in which the strictness of his own discipline was complained of at Savannah, and in which he would indubitably have rejected a schismatic. He preached in Epworth Churchyard, standing on his father's grave, and the impression which he made was prodigious. His character was very well known in the neighbourhood; and there was consequently no disposition to question his sincerity. At many other places he was less fortunate; and while we laugh at the absurd tales which were circulated and believed respecting him; while the national character is dishonoured by the brutality with which he was occasionally treated, and by the indifference or impotence of the magistrates who should have protected him, it is still certain that in the earlier scenes of his itinerancy his conduct was well calculated to produce an outcry against Methodism. The ecstasies and fits of his hearers increased; a day seldom passed in which the miraculous interposition of Omnipotence was not loudly proclaimed. Every change in the weather was a special interference in his favour. His own health, and his disciples' health, and even his horse's health was restored as often as Wesley prayed with faith. Even in his latter Journals we find him praying and preaching for a wind, and the wind rose or fell, shifted or continued stationary, was fair and was foul, pretty much according to the warmth of his devotions. It cannot be thought that these statements are false, still less can it be believed that they are the whole truth. The fact, we have no doubt, is that Wesley prayed

on all occasions; but when his prayers were not effectual he took no notice of them in his memorandum book. This distinction was not attended to, nor would it have been valid in those days. His character was not then established; the consequence was, that he was regarded generally as an impostor, or a madman, and a horse pond was prescribed both by way of punishment and cure. In the neighbourhood of Birmingham and Wolverhampton his life was really in danger from the brutal fury of a mob—the whole scene is minutely described by Mr. Southey; and the historian of Nelson and Wellington is evidently delighted with the coolness, intrepidity and decision of a third hero, who in point of courage and of skill was inferior to neither of them. Our limits not permitting us to enter into many of these events, we shall not present the reader with any martial stories, but we give an extract from a more peaceful and equally characteristic scene.

“ The situations in which he preached sometimes contributed to the impression; and he himself perceived, that natural influences operated upon the multitude, like the pomp and circumstance of Romish worship. Sometimes, in a hot and cloudless summer day, he and his congregation were under cover of the sycamores, which afford so deep a shade to some of the old farm-houses in Westmoreland and Cumberland. In such a scene, near Brough, he observes, that a bird perched on one of the trees, and sung without intermission from the beginning of the service till the end. No instrumental concert would have accorded with the place and feeling of the hour so well. Sometimes, when his discourse was not concluded till twilight, he saw that the calmness of the evening agreed with the seriousness of the people, and that ‘ they seemed to drink in the word of God, as a thirsty land the refreshing showers.’ One of his preaching places in Cornwall was in what had once been the court-yard of a rich and honourable man. But he and all his family were in the dust, and his memory had almost perished. ‘ At Gwenap, in the same county,’ he says, ‘ I stood on the wall, in the calm still evening, with the setting sun behind me, and almost

an innumerable multitude before, behind, and on either hand. Many likewise sate on the little hills, at some distance from the bulk of the congregation. But they could all hear distinctly while I read, '*The disciple is not above his Master;*' and the rest of those comfortable words which are day by day fulfilled in our ears.' This amphitheatre was one of his favourite stations. He says of it in his old age, 'I think this is one of the most magnificent spectacles which is to be seen on this side heaven. And no music is to be heard upon earth comparable to the sound of many thousand voices, when they are all harmoniously joined together, singing praises to God and the Lamb.' At St. Ives, when a high wind prevented him standing where he had intended, he found a little inclosure near, one end of which was native rock, rising ten or twelve feet perpendicular, from which the ground fell with an easy descent. 'A jetting out of the rock, about four feet from the ground, gave me a very convenient pulpit. Here well nigh the whole town, high and low, rich and poor, assembled together. Nor was there a word to be heard, nor a smile seen, from one end of the congregation to the other. It was just the same the three following evenings. Indeed I was afraid, on Saturday, that the roaring of the sea, raised by the north wind, would have prevented their hearing. But God gave me so clear and strong a voice, that I believe scarce one word was lost.' On the next day the storm had ceased, and the clear sky, the setting sun, and the smooth still ocean, all agreed with the state of the audience." Vol. II. p. 61.

It is to such passages as these that Wesley's Journals owe their charms. Ambitious sectaries, and persuasive preachers, and indefatigable, devoted, pious missionaries have existed in numbers before his time. But it is the union of these characters with a cheerful and happy temper, with a refined and cultivated taste, a keen relish for the beauties of nature, and a due value for the wonders of art that raises Wesley so far above the level of ordinary men, and render him almost as admirable and astonishing, as he has appeared to the mind of Mr. Southey. The itinerant preaching in England and Ireland, and especially in the remoter parts of them, and in the latter parts of Wesley's life,

are the bright spots in the history of Methodism. We forget that the ruler is making a progress through his territory, delighting in the exercise of absolute power, and receiving the adulation and homage of his subjects, and we look only to the lamentable ignorance of his hearers, to his earnest desire to supply all their wants, to his impressive instructions, exhortations and warnings, and to the beneficial effects which they appeared at least to produce: and nothing is wanting but a legitimate commission, and a more scriptural doctrine, to make him a pattern for the ambassadors of Christ.

We must pass with great rapidity over the remainder of his life: it was devoted without interruption to the cause in which he had embarked. His societies gradually spread over Great Britain and Ireland, and his visits to them in every quarter were surprisingly numerous. No bagman in quest of customers travelled more regularly than Wesley, and the difference between them was, that he travelled in all seasons, and in all directions. In Ireland his success was as signal as in England; in Scotland he was heard with much pleasure on a Sunday, but he had frequently occasion to observe, that the Scotch loved the *Lord's word* on the *Lord's day*; that is to say in plain English, they had no relish for his system of preaching each day in the week, and at every hour of the day, and of the night. His first service commenced at five in the morning, and he pressed the necessity of this practice upon all his congregations.

He seldom passed a day without preaching; and he officiated twice or thrice much more commonly than once. His other regular employments were instructing, advising and superintending his preachers; visiting the classes of his society; expelling unworthy members, composing differences, assisting the distressed, preparing materials for the Arminian, or Methodist Magazine,

and keeping up an immense correspondence with every quarter of the globe. Notwithstanding these engagements his reading was never discontinued. His Journals contain many remarks upon the books with which he was engaged, and he does not appear to have neglected any branch of literature. We have critiques, for instance, upon Gerard's Essay on Genius, and Lord Littleton's Dialogues of the Dead. Home's tragedy of Douglas is also highly praised; and no modern work of any reputation appears to have been passed over. But the privilege of miscellaneous reading was not intended for his disciples; and perhaps one cause of their great inferiority to their founder may be traced to this circumstance. He encouraged them, especially the preachers, to study; but they were to study as he directed; they were always in leading strings; and their gait was consequently ungraceful; his own steps were free and unconfined.

Nor was the effect of his early and sincere attachment to the Church, and of his long residence at Oxford ever effaced from his mind. The latter confirmed his love of method, decorum and subordination; and his logical faculties acquired an edge at the University, which neither Moravianism nor Methodism could blunt. The former was insufficient to restrain the love of power, which was unsubdued though not unrivalled in the bosom of Wesley; yet still it retained a perceptible influence over his conduct. One instance of this may be found in the lame excuses with which he quieted his conscience upon every fresh violation of order and unity. Thus lay-preachers, as he often declared, were not authorised by him, but tolerated; and this word toleration, had a very novel signification—for Wesley selected the preachers; heard them preach, pronounced upon their qualifications, fixed the circuits in

which they were to labour, and suspended or dismissed them at pleasure. Another and a more creditable proof of attachment to the Church, was the sorrow with which he always contemplated a final separation from it. He saw plainly that his disciples were inclined to dissent, and his forebodings were frequent, melancholy, and sagacious. On his last visit to Glasgow he said, "Our new preaching house will, I believe, contain about as many as the Chapel at Bath. But O the difference, it has the pulpit on one side, and has exactly the look of a Presbyterian meeting-house. It is the very sister of our house at Brentford. Perhaps an omen of what will be when I am gone!" The unfortunate house at Brentford is mentioned in another place with great contempt; and the Deptford people, a few years before, being "mad for separating from the Church,"—Wesley said to them emphatically, "If you are resolved, you may have your service in Church hours. But, remember, from that hour you will see my face no more. This struck deep, and I heard no more of separating from the Church." It is to be remembered, however, that though he resisted in this particular instance, and though he said that the practice was inexpedient, and even unlawful, he was yet constrained to yield when the congregation proved obstinate. His consummate skill in government told him how far he might go; and when courage and decision would no longer avail, he always secured a safe retreat. The political principles and conduct of Wesley were remarkable. In his youth he gave great offence at Oxford by a Jacobite sermon, and Mr. Southey seems to have forgotten that a part of the evil treatment which was experienced by the Methodists between the years 1740 and 1750, may have originated in that circumstance. In later days Wesley was firmly attached to the house of

Hanover; and took a very decided part in opposition to levellers and jacobins.—He justified the conduct of the Parliament which taxed America; and when the French menaced us with an invasion, offered to raise a regiment of soldiers. He lived only to witness the commencement of the French revolution; but he was thoroughly well acquainted with its principles and tendency, and did not hesitate to declare his opinion. The Methodistic leaders of the present day, have proved themselves, in this respect, not unworthy of their founder. But we fear that if John Wesley could revisit the classes in Cheshire, and Lancashire, Leicestershire, and Yorkshire, the expulsions for radicalism would form a serious set-off against the annual increase of his disciples.

Although this article has extended to an unusual length, many parts of Wesley's life are still unnoticed: and we must content ourselves with referring the reader for further information to Mr. Southey. He relates the actions of his hero in a very pleasing manner, and the only thing of which we can complain in this department of the work, is the want of a complete summary of Wesley's character. Parts of it are unfolded on various occasions with impartiality and skill; but we have so long been indulged in the luxury of concluding chapters, that the appetite is disappointed when the volume closes without one. The following extract will serve for a sample of the style in which Wesley is painted, and while it makes us regret our inability to produce a whole

length by the same master, it will furnish us at the same time with a convenient resting-place in our course.

“ Mr. Wesley still continued to be the same marvellous old man. No one who saw him, even casually, in his old age, can have forgotten his venerable appearance. His face was remarkably fine; his complexion fresh to the last week of his life; his eye quick, and keen, and active. When you met him in the street of a crowded city, he attracted notice, not only by his band and cassock, and his long hair, white and bright as silver, but by his pace and manner, both indicating that all his minutes were numbered, and that not one was to be lost. ‘ Though I am always in haste,’ he says of himself, ‘ I am never in a hurry; because I never undertake any more work than I can go through with perfect calmness of spirit. It is true, I travel four or five thousand miles in a year; but I generally travel alone in my carriage, and, consequently, am as retired ten hours a-day as if I were in a wilderness. On other days, I never spend less than three hours (frequently ten or twelve) in the day, alone. So there are few persons who spend so many hours secluded from all company.’ Thus it was that he found time to read much, and write voluminously. After his eightieth year he went twice to Holland, a country in which Methodism, as Quakerism had done before it, met with a certain degree of success. Upon completing his eighty-second year, he says, ‘ is any thing too hard for God? It is now eleven years since I have felt any such thing as weariness. Many times I speak till my voice fails, and I can speak no longer. Frequently I walk till my strength fails, and I can walk no farther; yet, even then, I feel no sensation of weariness, but am perfectly easy from head to foot. I dare not impute this to natural causes. It is the will of God.’ ” Vol. II. P. 555.

(To be continued.)

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

AT an extraordinary General Meeting of this Society, held on Tuesday, July 17, it was determined to proceed forthwith in preparing another Family Bible, with short Notes, of the plainest and simplest kind, conformable in substance to the writings of the most approved Divines of the Church of England. The regulations for carrying this design into effect, have been referred back to the Committee of Correspondence; and it is intended, that the work should be submitted (as in the edition of the Family Bible some time since printed by the Society) to a Committee of Revision, and also a Committee of Superintendence, consisting of Bishops Howley, Tomline, and Van Mildert; the whole plan to be subject to the approbation of the President of the Society, the Archbishop of Canterbury.

Society for the Propagation of the Gospel in Foreign Parts.

This Society is proceeding in its efforts to supply the lamentable deficiency of religious instruction at the Cape of Good Hope. The Rev. S. Wright, M.A. of Trinity College, Dublin, has been appointed a Missionary to that settlement; and the Society has voted the sum of 500*l.* in aid of a fund, which is now raising, to build another church at Cape Town.

We subjoin extracts from a considerable portion of the Report, which has just been published; and the most interesting passages in the remainder, shall appear in our next Number.

"Newfoundland.

"Upon the resignation of Mr. Rowland, and the departure of Mr. Grantham for Yarmouth, Nova Scotia, who had taken charge of the mission of St. John's as a temporary measure, Mr. Carrington removed from Harbor Grace to that place, where he was received with great atten-

tion by the governor, the chief justice, and the most respectable inhabitants; he has every reason to believe that the situation will prove agreeable to him, and he will use his utmost endeavours to merit the kind patronage of the Society, by increased exertions in the discharge of his duties. The congregation at St. John's is highly respectable, and the communicants numerous—he reads prayers twice in the week and on all holydays, on which days the Church is well attended—besides two full services on the Sunday. Previously to his removal from Harbor Grace, he had the satisfaction to witness the completion of the new Church, and the final settlement of all the difficulties that had arisen on that point. The great liberality of the Society in appropriating 300*l.* in aid of the funds collected in the district, was duly estimated, and contributed to those happy arrangements, which terminated in the erection of a building for public worship, which cannot fail to be of the most essential service to the cause of religion and morality throughout the whole of that district.

"The Rev. John Leigh succeeded Mr. Carrington at Harbor Grace. The valuable services of Mr. Leigh at Twillingate, where he had induced the people to build both a Church and a parsonage house at considerable expence, were fully estimated; a National school was also introduced under his inspection, and had operated most favourably on the conduct and manners of the people. No minister of the Church of England had ever visited that part of the island previously to his arrival, and the kind attention of the inhabitants made him very reluctant to quit them; but the severity of the weather during a long winter, had seriously injured his constitution, and rendered a removal to a Southern climate absolutely necessary for the preservation of his life. The Society, under these circumstances, could not refuse an acquiescence with his wishes, however much they lamented the injury, that even a temporary want of a resident clergyman might cause in an infant establishment. In the course of the year the Society had the satisfaction to supply his place by the appointment of the Rev. Mr. Laugharne, whose arrival at Twillingate late in the autumn has been announced; upon the earnest recommendation of Mr. Leigh, shortly after his settlement at Harbor Grace, and when he had had an opportunity of visiting the greater part of

the district, where there is a population of 18,000 souls. A new mission has been formed at Carboneer, under the engagement of the people to contribute at least 100*l.* a year, besides a parsonage-house and fuel, towards the maintenance of a resident clergyman. A Church has already been erected in that part of the Bay to which the Society on a former occasion had contributed.

"Mr. John Clinch, son to the late venerable Missionary at Trinity Bay, communicated to the Society the death of his parent, which occurred on the 22d of Nov. 1819, in the 72d year of his age, 35 of which had been passed in the zealous discharge of his duties as Missionary at Trinity. His piety and active benevolence, two distinguishing traits in his character, had procured him such respect and esteem in all parts of the island where he was known, as to make his loss a general subject of regret. To his family, indeed, it is almost irreparable, as he has left behind him a widow and seven children, three of whom, from the dispensations of Providence, are in such a state of mental weakness as must render them at all times dependent on their friends. The Society have recommended the widow to government for the usual pension of 50*l.*, and have made a gratuity of 50*l.* for the immediate expences of the family.

"In the course of the last year, the Rev. George Aubrey Spencer was adopted as a Missionary in the island of Newfoundland, and on his arrival the governor, Sir Charles Hamilton, availed himself of the opportunity thus afforded to revive the old mission of Ferryland, which had been vacant many years. The services of Mr. Spencer have proved highly valuable in this district, where many persons, attached to the Church of England, had long lamented the want of those ministrations in which they had been educated. The short period which had elapsed since his arrival at his destination prevented Mr. Spencer from sending a detailed account of the spiritual state of his mission; but he has promised to enter very fully upon that important subject early in the present year. The cold he has experienced he represents as very severe, and the accommodation afforded him very indifferent; but the people are kind and attentive, and disposed to listen to his remonstrances against their evil habits; and he shall think himself happy if he can in any way forward the designs of the venerable Society.

"Upon the representation of Lt. Vicars, R. E. transmitted through the bishop of Gloucester, Mr. John Curtis has been ap-

pointed school-master at Portugal Cove, with a salary of 20*l.*

"Nova Scotia.

"Though the health of the bishop of Nova Scotia still continues infirm, yet the Society are in hopes that his lordship has received so much benefit from a residence in a milder climate, that he will be able to return to the duties of his diocese early in the ensuing summer; where, though the general superintendence of ecclesiastical affairs has been conducted with great ability and attention by the Rev. Dr. Inglis, yet several of the most important offices that attach to the Episcopal Jurisdiction have necessarily been omitted."

"Dr. Inglis reports, that the unanimity and attention of his people still continue, the Church is well filled, and he has much comfort in his laborious duties, which lightens the load they lay upon him. Every administration of the Lord's Supper, he has the satisfaction to find new communicants; and the custom of coming to their minister for previous communication on this important Sacrament, is gaining ground; a larger proportion of baptisms are solemnized in the Church, and he hopes the habit will furnish more and more. The former Churchwardens were unanimously elected at Easter, when the number of communicants was greater than at any former period since he had charge of the mission. The embarrassments which are so generally felt are experienced in the mission, which necessarily affect the means of the parishoners, and the resources of the Church as well as the Missionary. The breaking up of the Naval Establishment at Halifax will deeply affect its prosperity, but they must be contented under their share of the general depression, and be thankful for the blessings still preserved to them; he had lately visited Margaret's Bay, twenty-five miles distant from Halifax; there he had a very numerous and attentive congregation.

"The death of the Rev. George Wright, late Missionary to the Germans at Halifax, after a long and tedious illness, occurred August 1st, 1819. During the last two years he was incapable of attending to any of his duties, having been afflicted with a severe paralytic affection. The Rev. Thomas Twining succeeded him as master at the Grammar school, and the Rev. Benjamin Gray, who had officiated for Mr. Wright during his illness, has been appointed his successor in St. George's Church. On an application from Dr. Inglis, in favour of a gratuity in aid of the expences attending the erection of a Church at New Dublin, he represents the

wants of the vacant missions as urgent, and the call for new Missionaries as so earnest, that he trusts the Society may be able to send five or six fit persons from England; there can be no doubt that there will be, notwithstanding an abundant opening for all candidates who are preparing in that country for the service of the Society. The rapid increase of settlements throughout the provinces, from the great number of emigrants, has induced the Society to offer encouragement to the people, in the assurance that they will be ready to furnish them with Missionaries, provided they make exertions in the erection of Churches and Parsonage-houses, and in contributing some stipend for the maintenance of a resident clergyman. In the mean time they have expressed a readiness to appoint a certain number of visiting Missionaries, to keep alive due sentiments of religion in those districts where they are not yet prepared for a permanent establishment. It is considered that the candidates for ordination, furnished by the college at Windsor, will offer the most eligible characters for such appointments, as their knowledge of the dispositions and qualities of the natives will give them many advantages over ministers whose local knowledge must be limited. A reduction has been ordered in the allowance to several chaplains. Mr. Desbrysaye, the only clergyman of the Church of England, who has for many years resided in Prince Edward's Island, is reduced from 110*l.* to 40*l.* which will be a serious loss to him. These salaries, which it is hoped may be restored, are most important to the interest of the Church and the authority of the bishop, by raising a few of the poor livings just above a state of necessity; and in most places they were originally granted to create a support for a clergyman, who might thus be induced to reside. Impressed with a sense of the valuable services of Mr. Desbrysaye, and his unfortunate situation, in being deprived of the greater part of his salary from government, after a faithful and exemplary discharge of his duty in that island for nearly forty years, the Society have placed him upon their list of Missionaries, with a salary of 100*l.* Application has also been made to government for pecuniary assistance, to enable the Society to furnish the island with a second Missionary, and as that has been favourably received, they have lost no time in appointing the Rev. Cornelius Griffin, and placing him at the disposal of the governor of the island.

"A new mission will be established at Liverpool, provided the people give suffi-

cient encouragement in the erection of a Church and Parsonage-house, and agree to raise certain contributions towards the maintenance of a minister: several considerations have induced the Society to offer this encouragement, and in the event of its taking place, Mr. Twining, whose long and valuable services entitle him to the special favour of the Society, will, at his own earnest request, be appointed to the situation, as his age and infirmities have rendered the charge of his present extensive mission very arduous. During the course of the year, Dr. Inglis was induced, from the state of his health, to quit for a time his usual residence at Halifax, and to seek some relaxation from his various occupations by an excursion into the country, by which an opportunity was afforded him of seeing many of the clergy, who all expressed the most grateful sense of the many obligations due to the paternal care of his grace the president, and which will animate them with increased desire to realize the benevolent intention of the Society, by additional zeal and diligence in their several stations, and by fervent humble prayers for the blessing of Almighty God upon their poor labours.

"Several new settlements have been formed, under peculiar circumstances, on a new line of road, which has been opened from Halifax to Annapolis, through an extensive forest of 100 miles. In the neighbourhood of Chester is Sherbrooke, with a population of 300. At the other end of the road, and near Annapolis, is a continued settlement, much more numerous, and composed, like that of Sherbrooke, entirely of disbanded soldiers, very poor, and in great want of instruction. Through the kindness of Lord Dalhousie, they have been furnished with books to a certain extent, but the supply is inadequate to their wants; and on the representation of Dr. Inglis, the Society have not only furnished them with a larger quantity of books, but have made allowances for two school-masters for each of those settlements. The same attention has been extended to a German congregation near Guysborough, and a Welch colony, distant from Shelburne about eighteen miles. The last are represented as persons who, having been led away from the Church, are now anxious to return to her bosom. In a particular district upon the St. John's river, New Brunswick, Mr. Diblee, the Missionary, writes, that it is lamentable to reflect, that from Woodstock, to the Grand Falls, a distance of nearly eighty miles, and almost entirely inhabited by disbanded soldiers, there is no Christian

minister of any denomination, and of course no religion whatever; it was necessary, in order to obtain their military allowance, that an oath should be administered; a good old churchman, a justice of the peace, went up for that purpose; he says that it was with the utmost difficulty, and after half-a-day's search, that a Bible could be found, and that he has reason to believe there are not more than four or five Bibles and Prayer-books among the whole population. To remedy in some measure this gross ignorance, and total want of instruction, the Society have directed a considerable quantity of Bibles, Testaments, Prayer-books, and religious tracts to be forwarded, and have agreed to make an allowance of 15*l.* per annum each, to two school-masters, qualified at the National School, in the expectation of providing for their spiritual wants hereafter, either by the appointment of a visiting Missionary, or a resident minister, according to the progress of the settlements. The college at Windsor has ever since been considered as the best and most legitimate source from which the provinces of Nova Scotia and New Brunswick might be furnished with Missionaries, who would unite to the other essential qualifications, a more intimate knowledge of the disposition and manners of the people, and a greater familiarity with the climate, the severity of which has frequently been found injurious to the constitution of Europeans. Influenced by these considerations, the Society have from time to time extended their liberality, not only to the university but to the grammar school at Windsor, by the institution of scholarships at either establishment. As the provinces have increased in wealth and population, the demand for resident clergymen has become greater; and the encouragement offered for the education of young men for ordination, has induced several candidates to seek for the exhibitions. To meet these growing demands, the Society have agreed to enlarge the number at either establishment to twelve, with a stipend of 30*l.* per annum for seven years each. It had been stated that several of the Society's scholars from the academy are now ready for the college, but it is feared they cannot enter, as no Society's scholarship at the college would be vacant for some time.

"From his Excellency Major-general Smith, Lieutenant-governor of New Brunswick, and several other quarters, representations have been made of the salutary effects of placing a Missionary at Miramichi, from whence many hundred vessels carry timber every year to the United Kingdom.

"The Society have felt much pleasure in acceding to the wishes of the governor, who has ever manifested the most anxious and zealous desire of promoting the interests of the Church and the comfort of the clergy. A considerable portion of the Missionary's time may be devoted to visiting the adjoining districts. Dr. Inglis closes his annual report with the expression 'that he feels the most sincere gratification in assuring the Society of the general attention and exemplary conduct of the Missionaries throughout the province; and it is most satisfactory to think, that by the blessing of God, his work is prospering in their hands.'

"The Rev. Charles Inglis, Missionary at Dartmouth, reports that the Church is nearly finished, and under an assurance of assistance from the Society, the trustees have pledged themselves to complete the building. From the scattered state of the population in the township there are numbers who are in some degree precluded from attending public Worship; an ample supply of books would furnish the readiest means of remedying this evil, and the Society have given directions for an adequate supply. The petition from the Church-wardens has been favourably received, and 200*l.* has been granted in aid of the expenses attending the erection of the Church."

Clergy Orphan Corporation.

At a meeting of the Society for the Relief of the Widows and Orphans of Clergymen, in the diocese of Canterbury, holden in the city of Canterbury, on the 15th day of June, 1820, it was unanimously resolved,

"That whenever an orphan of any member of this Society, shall be admitted into the Clergy Orphan School, at St. John's Wood, London, this Society will consider such orphan as still having a claim to its assistance, and will annually contribute towards his or her support, as long as he or she shall continue in the said school; upon receiving a certificate, from the master or mistress, that such orphan is in the school, behaving to their satisfaction."

PARLIAMENTARY INTELLIGENCE.

WE have received several inquiries respecting the provisions of the new Act for enabling spiritual persons to exchange their parsonage houses, glebe lands, &c. It is entitled, An Act to amend the 55 George III.

c. 147, and it contains two clauses only; the first of which enacts, that whereas the commission of inquiry, issued by the Bishop of the Diocese, must contain at least one barrister of three years standing, to be named by the Senior Judge of Nisi Prius, for the county in which the benefice is situated; and whereas this rule will not apply to the county of Mid-

dlesex, the barrister shall there be nominated by the Chief Justice of the King's Bench or Common Pleas. The second clause repeals a clause in the aforesaid 55 George III. c. 147, by which it had been enacted, that certain schedules contained in Acts of the 17th & 21st George III. should be applied to the purposes of 55 George III. c. 147.

MISCELLANEOUS INTELLIGENCE.

ECCELSIASTICAL PREFERMENTS.

From the London Gazette, July 17. The lord bishop of Lincoln has been elected to the see of Winchester, vacant by the death of Dr. Brownlow North, late bishop thereof.

Rev. John Kaye, D.D. master of Christ college and regius professor of divinity in the university of Cambridge, has been preferred to the bishopric of Bristol, vacant by the death of the right rev. bishop Mansel.

Rev. Christopher Wordsworth, D.D. rector of Lambeth, and formerly fellow of Trinity college, is appointed master of that Society, in the room of the late bishop of Bristol.

The Bishop of Exeter is to be translated to the Bishopric of Lincoln; and the Rev. Dr. William Cary, Prebendary of Westminster, is to be preferred to the see of Exeter. The Bishop of Landaff will be presented to the Deanery of St. Paul's, vacant by the resignation of Dr. Tomline, now Bishop of Winchester; and the Rev. Dr. Frodsham Hodson, Principal of Brazenose College, Oxford, is to be appointed Regius Professor of Divinity, and Canon of Christ Church, Oxford, in the stead of the Bishop of Landaff.

Rev. George Lucas, A.B. to the rectory of Billockby, Norfolk; patron, C. Lucas, esq. of Filby.

Rev. G. Hunt, to the rectory of Boughton, Norfolk; patron, John Vernon, esq. of Lincoln's-inn, Middlesex.

Rev. Thomas Lea, M.A. of Trinity college, Oxford, to the vicarage of Bishops Itchington, Warwickshire.

Rev. E. Griffiths, B.D. of St. John's college, Cambridge, to be master of the free grammar school, Swansea.

Rev. Thomas Davies, M.A. to the vicarage of Bayton, Worcestershire; patron, the lord chancellor.

Rev. J. F. Roberts, second master of Felsted school, Essex, elected to the mastership of Walthamstow school.

Rev. John Woodcock, A.M. to the minor canonship in Canterbury cathedral, vacant by the death of the late rev. J. Ratcliffe; patrons, the dean and chapter.

Rev. James Hooper, to the rectory of Stowel, Somerset.

Rev. Mr. Bathurst, son of the right hon. Bragg Bathurst, to the valuable living of Berwick in Elmet, near Leeds, vacant by the death of Dr. Mansel.

Rev. E. James, M.A. of Christ church, Oxford, to the perpetual curacy of Mortlake, Surrey; patrons, the dean and chapter of Worcester.

Rev. John Overton, B.A. of Trinity college, Cambridge, has been presented by archdeacon Markham to the vicarage of Elloughton, in the East Riding of Yorkshire.

Rev. R. Spofforth, M.A. to the vicarage of Eastrington, near Howden, Yorkshire.

Rev. G. P. Richards, M.A. has been unanimously elected master of the Grammar School at Beverley, Yorkshire.

The Hon. and rev. Dr. Rice, as precentor of York cathedral, has presented himself to the rectory of Oddington, in Gloucestershire.

Rev. Francis Brooke Welles, M.A. scholar of Worcester college, instituted to the rectory of Calthorpe.

Rev. James Howell is presented to the rectory of Stowell, Somerset.

The dean and chapter of Worcester have appointed the rev. Allen Wheeler, B.D. to the head mastership of the college school.

Rev. John Collinson, curate of Ryton, Durham, has been licensed to the perpetual curacies of Lamesley and Tanfield, on the nomination of sir Thomas H. Liddell, bart.

UNIVERSITY INTELLIGENCE.

CAMBRIDGE, June 23.—Joseph Studholme, esq. B.A. of Jesus college, is elected a fellow of that Society.

The subscriptions for building an observatory in this university amount to upwards of 4300*l.* exclusive of the donation of 5000*l.* voted by the Senate.

June 30.—The annual prizes of fifteen guineas each, given by the representatives of this university, for the best dissertations in Latin prose, were on Monday last adjudged to Thomas Thorp, of Trinity college, and Edward Boteler, of Sidney college, middle bachelors. Subject,

IN GEORGIVM Tertium, τὸν μακαρίτην,
Oratio Funebris.

No prize adjudged to the senior bachelors.

The Porson prize for the best translation of a passage from Shakespeare into Greek verse, was on Monday last adjudged to William Henry Fox Talbot, scholar of Trinity college. The subject is from Macbeth, act i. scene the last.

July 7.—The Rev. C. J. Bloomfield, rector of St. Botolph's Bishopsgate, and of Chesterford, Essex, and domestic chaplain to the lord bishop of London, was on Saturday last created doctor in divinity by Royal mandate.

On Monday, H. W. Hyde, of Emmanuel college, was admitted bachelor in civil law; and J. Spurgin, of Caius college, bachelor in physic.

Yesterday, the rev. W. P. Manclarke, of Jesus college, was admitted master of arts; and M. Prendergast, of Pembroke hall, bachelor in civil law.

S. Pope, esq. B.A. of Emmanuel college, was last week elected a fellow of that society; and C. Smith, esq. B.A. of St. Peter's college, was on Saturday last elected a foundation fellow of that society.

On Tuesday last, (being Commencement Day,) the following doctors and masters of arts were created:

DOCTORS IN DIVINITY.—Rev. J. Inman, of St. John's college, professor of the royal naval college and school of naval architecture at Portsmouth; Rev. H. Okes, of Corpus Christi college, and of Woodford, in Essex; Rev. T. Canston, of St. John's college, prebendary of Westminster, and rector of Turweston, Bucks; Rev. R. Roberts, of St. John's college, rector of Aldwinkle All Saints, in the county of Northampton.

DOCTOR IN CIVIL LAW.—G. Matcham, of St. John's college.

DOCTORS IN PHYSIC.—F. Thackeray, esq. of Emmanuel college, physician at Cambridge; J. K. Walker, esq. of Caius college, Physician at Huddersfield; J. Warburton, esq. of Caius college, physician at Hackney. One hundred and eight were admitted Masters of arts.

July 14.—On Friday, the 7th instant, the last day of term, the degree of Master of arts was conferred on Christopher Richards, of Queen's college.

July 21.—The following gentlemen of this university were ordained deacons, by the bishop of Gloucester, on the 9th inst. Thomas Arden, B.A. of Queen's college; C. P. N. Wilton, B.A. and Francis Lunn, B.A. of St. John's college; and P. T. B. Hicks, student of Trinity college.

OXFORD, June 24.—On Thursday last the following degrees were conferred:

BACHELORS AND DOCTORS IN DIVINITY.—Rev. John Wright, M.A. some time fellow of Brasenose college, and now rector of Billing Magna, Northamptonshire; Rev. Edward Grime, M.A. of Brasenose college, and rector of Marston, in the diocese of Bath and Wells.

MASTERS OF ARTS.—Rev. R. J. Cooper, Christ church; Rev. H. L. Majendie, Oriel college; Rev. T. S. Basnett, St. John's college.

July 1.—Yesterday the election at Wadham college took place, when the Rev. Joseph Palmer Griffith, B.A. was elected fellow, and Mr. James P. Rhodes was elected Scholar. Same day, Mr. William Carre Tupper, M.A. of Pembroke college, was elected fellow of Exeter college, on King Charles's foundation for the island of Guernsey, and Mr. G. N. Oxnam, B.A. of Wadham college, to the fellowship for the county of Cornwall, vacated by the death of the late Dr. Cole, rector of Exeter college.

At the same time the following degrees were conferred:

BACHELOR AND DOCTOR IN DIVINITY.—Rev. G. Richards, M.A. some time Fellow of Oriel college, and now one of the vicars of Bampton, in the county of Oxford, grand compounder.

DOCTOR IN CIVIL LAW.—W. Birkett Allen, B.C.L. Fellow of St. John's college.

MASTERS OF ARTS.—F. Bruen, esq. of Christ church, grand compounder; Rev. J. Chambers, All Soul's college; Rev. E. T. D. Hulkes, G. Cobb, and the Rev. A. B. Evans, St. John's college; rev. T. Clarke, Brasenose college; E. Quin, Magdalen hall.

BACHELORS OF ARTS.—H. C. Keogh, esq. Christ church, grand compounder; J. Worsley and W. Bury, fellows of New college.

July 8.—On Monday se'nnight Mr. H. A. Woodgate, and Mr. W. E. Marsh, scholars of St. John's college, were admitted fellows of that society.

On Thursday C. Pilkington was admitted scholar of New college.

Yesterday, the following degrees were conferred:

MASTER OF ARTS.—Rev. W. Williams, All Soul's College.

BACHELORS OF ARTS.—J. Wallis, Exeter College; J. Harling, and H. Ayling, Magdalen hall.

July 15.—On Saturday, the 8th inst. the last day of Act Term, the following degrees were conferred:

MASTER OF ARTS.—Rev. S. H. Langston, fellow of Wadham college.

BACHELOR OF ARTS.—John Irving, Worcester college.

The whole number of degrees in Act Term, was D.D. five; D.C.L. one; D. Med. one; B.D. five; B.C.L. two; B. Med. two; M.A. sixty-one; B.A. seventy-nine; Matriculations, eighty-two. Regents of the Act: Doctors, twenty-two; Masters, one hundred and sixty-three.

DIED, IN AND NEAR LONDON.

Lately, in his 75th year, Dr. Bennett, Bishop of Cloyne, in Ireland. His remains have been removed from his house in Montague-square, for interment in the family vault at Plumstead.

At Chelsea, the rev. Thomas Pierson, D.D. formerly senior minister of the established English church at Amsterdam.

BUCKINGHAMSHIRE.—Died, the rev. Robert Armstrong, vicar of the parish of Great Missenden, distinguished for his piety and literary attainments.

Died, at Buxton, the rev. Charles Thorold, vicar of Stourton and Littleborough.

Died, the rev. Matthew Arnold, garrison chaplain of Portsmouth, who was drowned by the upsetting of a boat near Brown Down Point. Mr. Arnold was one of the guardians of the poor in the parish of Alverstoke, and devoted much of his time, his influence, and his property, to ameliorate the condition of his fellow creatures.

DORSETSHIRE.—Died, on the 9th of July, the rev. John Bain, rector of Winfrith. Having put off in a boat from Lullworth castle, with William Baring, esq. on their attempt to change places, the boat upset, and they were both drowned. Mrs. Baring and the two Miss Bains were on the sea-shore, melancholy witnesses to the afflicting event.

Died, at Weymouth, the rev. Willoughby Bertie, late fellow of All Souls college, Oxford, and many years rector of Buckland, in Surrey.

DURHAM.—Died, at Coniscliffe, aged 84, the rev. Henry Richardson, vicar of that parish.

GLoucestershire.—On Sunday, July

2d, the Lord Bishop of Gloucester, held a public ordination in the cathedral of this city, when his lordship admitted into orders nine deacons, and into priests' orders, four deacons.

Died, at the vicarage house, Dymock, the rev. David Evans.

HAMPSHIRE.—Died, at 12 o'clock, on Wednesday, July 12, at his palace at Chelsea, after a long illness, and general decay of nature, the honourable Brownlow North, D.C.L. Lord Bishop of Winchester, prelate of the order of the garter, provincial sub-dean of Canterbury, visitor of Magdalen, New, Trinity, St. John's, and Corpus colleges, Oxford, F.A. and L.S. His lordship was in the 79th year of his age, having been nearly forty years bishop of Winchester. The virtues of Christianity, grafted upon his singularly mild and indulgent disposition, formed a character whose loss is truly afflicting to his friends.

NORFOLK.—Died, at the parsonage house, Hethersett, the rev. B. Edwards, aged 88, many years rector of that parish.

NORTHAMPTONSHIRE.—Died, at Hardingstone, the rev. Ashton Wade, vicar, aged 57.

SHROPSHIRE.—Died, at Condover, in his 81st year, the rev. Edward Daker, M.A. formerly fellow of Magdalen college, Cambridge.

SOMERSETSHIRE.—Died, at Trinity college lodge, Cambridge, after a short illness, in the 69th year of his age, the right rev. William Lort Mansel, D.D. Lord Bishop of Bristol, and master of Trinity college. His lordship proceeded to the degree of B.A. in 1774, M.A. 1777, D.D. 1798; was elected public orator of the university in 1788; in 1798, he was appointed master of Trinity college; and in 1808, he succeeded Dr. Luxmore as Lord Bishop of Bristol. His lordship, who owed his elevation in the church to the patronage of his fellow-collegian, the late Mr. Perceval, was the tutor of the duke of Gloucester.

Died, aged 85, at the Villa-house, Bathwick, Somerset, Dr. John Trusler, who as an author and compiler, may be reckoned as one of the most voluminous publishers of his time.

Died, aged 75, the rev. W. Perkins, M.A. vicar of Kingsbury, Somerset, and forty-five years curate of Twyford, Bucks, senior member of Lincoln college, Oxford, and one of the oldest chaplains to his present Majesty. He has left a widow and fourteen children.

SUFFOLK.—Died, at Halesworth, aged 80, the rev. Isaac Avarne, A.M. formerly of Queen's college, Cambridge, thirty-four years rector of Halesworth with the vicar.

age of Chediston annexed, and forty-eight years rector of Bassingham, in Norfolk. He was a man of strong sense, and the strictest integrity.

Died, at Eye, the rev. Robert Malyn, fifty-two years rector of Kirton, and since 1812, rector of Thornham Magna and Parva, in that county. He was formerly of Jesus college, Cambridge, A.B. 1753.

SUSSEX.—July 17. Last Wednesday, the venerable Lord Bishop of our diocese, held his confirmation here, and at the age of 87, by an impressive performance of the solemn rite, confirmed upwards of 700 young persons.

WORCESTERSHIRE.—Died, in the 63d

year of his age, the rev. W. Calcott, many years rector of Great Witley, in this county.

YORKSHIRE.—July 8. On Sunday last, his grace the Archbishop of this province ordained fifteen priests and twenty-two deacons, at his palace of Bishopsthorpe, near this city.

The foundation stone of the new church at Bishop Burton, has been recently laid by the rev. Robert Rigby, vicar.

Died, at Huggate, in the 50th year of his age, the rev. John Wilkinson, curate of that place.

Died, suddenly, aged 74, the rev. Joseph Horsfall, curate of Denby chapelry.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at their Anniversary Meeting, in the Parish Church of St. Mary-le-Bow, on Friday, February 18, 1820. By the Right Rev. Edward, Lord Bishop of Oxford.—Together with the Report of the Society for the Year 1819. To which are annexed, Lists of the Society's Missionaries, Catechists, and Schoolmasters, and of the Incorporated and Associated Members of the Society. 8vo. 2s. 6d.

A Charge delivered to the Clergy of the Diocese of Rochester, in June, 1820. By John Law, D.D. Archdeacon of Rochester. 1s. 6d.

The Qualifications necessary for a Preacher and a Hearer of the Word: a

Sermon, preached in the Church of St. Mary, Newmarket, on Tuesday, May 16, 1820, at the Visitation of the Right Rev. Father in God, Henry, Lord Bishop of Norwich. By Charles James Blomfield, D.D. Rector of St. Botolph's, Bishopsgate, and of Chesterford, Essex, and Domestic Chaplain to the Lord Bishop of London. 1s. 6d.

Grace and Truth, the Characteristics of the Gospel Dispensation: a Sermon, preached in the Parish Church of St. Nicholas, Rochester, on Friday, June 2, 1820, at the Visitation of the Ven. John Law, D.D. Archdeacon of Rochester. By the Rev. Thomas Bowdler, M.A. Rector of Ash and Ridley. 8vo. 1s. 6d.

"The Degrees of Marriage," for the Purpose of hanging up in Churches.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

The Holy Bible, arranged in chronological and historical Order; or, an Arrangement of the Text in such Manner, that the Books, Psalms, Prophecies, Narratives, &c. may be read in the Form of one uniform, connected History, arranged on the Basis of Lightfoot's Chronicle, with a few explanatory Notes, and a copious Index, by the Rev. George Townsend, Author of the *Œdipus Romanus*, *Armageddon*, &c. In two large volumes, 8vo.

The Scripture Testimonies to the Divinity of our Lord Jesus Christ, collected and illustrated, by the Rev. George Holden, M.A. in an octavo volume.

The School Prayer-book, being a Week's Course of Prayers, for the Use of Schools and Families.

A Fourth Edition of Sermons, by the Rev. George Mathew, in two octavo volumes.

NOTICE TO CORRESPONDENTS.

Philacribos, *Luther*, and *Jhuoa*, have been received, and are under consideration.

Clericus,—*T.*—and *C. P. W.* shall appear.

We shall be thankful for a continuation of *E. S.*'s manuscript.—Several articles are unavoidably postponed.